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[From Burnap's Lectures.]

REGENERATION.

It will be the object of this discourse to examine and explain the doctrine of regeneration, as it stands in the Scriptures, in the Creeds and systems of men, and as displayed in the phenomena of Christian experience. The main point to be kept in view throughout the whole, and which it is our chief purpose to settle is, whether in this process the mind of man is active or passive, whether it be effected by a power without or beyond the mind in which the mind is acted upon; or whether it be an achievement, in which the mind is active, uses its own powers and that assistance, which God grants to all our actions, in the use of the means which he has appointed.—We wish to know if the reason why one is regenerated and another is not, be a neglect on his part to exercise a power which he possessed but failed to use, or the neglect or failure on the part of God to communicate to him those special influences of his Spirit or power, which are necessary to control the will and change the character.

It follows as a necessary part of that system of Divinity which we have been so long examining, and which contains the doctrine of the fall of man, the entire corruption of his nature, the consequent sinfulness of every act, and his entire inability to will or to do anything good and acceptable to God, that the mind with its ordinary powers and assistance, cannot originate any act or train of action, which is either good in itself, or leads to any good. It follows then as a necessary consequence, that as in punishment of the sin of Adam God made the natures of his posterity in such a way that they can do nothing good, so nothing but an act of the same Almighty power can change that nature so as to give it even the capacity to do any thing good and acceptable to God.

The state of man by nature is thus expressed in the tenth of the Thirty-nine Articles of the Church of England. "The condition of man, after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and good works, to faith and calling upon God: wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us that we may have a good will, and working with us, when we have that good will."

In the Westminster Confession it is said, "All those whom God hath predestinated unto life, and those only, he is pleased in his appointed and accepted time, effectually to call, by his word and Spirit, out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ; enlightening their minds spiritually and savingly to understand the things of God; taking away their heart of stone, and giving unto them an heart of flesh; renewing their wills, and by his Almighty power determining them to that which is good; and effectually drawing them to Jesus Christ; yet so as they come most freely, being made willing by his grace. This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man; who is altogether passive therein, until being quickened and renewed by the Holy Spirit he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it. Elect infants, dying in infancy are regenerated and saved by Christ through the Spirit, who worketh when and where and how he pleaseth. So also are all other elect persons, who are incapable of being outwardly called by the ministry of the word, others, not elected, although they may be called by the ministry of the word, and may have some common operations of the Spirit, yet they never truly come unto Christ, and therefore, cannot be saved; much less, can men not professing the Christian religion be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature and the law of that religion they do profess; and to assert and maintain that they may, is very pernicious, and to be detested."

Lest it should be said that we are combating the dogmas of a by-gone age, I would remind you that the doctrines we have stated, are found in the Public Standards of the Presbyterian Church of the United States, and the Articles of the Episcopal Church of this country. I will likewise subjoin some of the statements of the ablest defenders of this system at different periods. President Edwards of Princeton, has the following expression in his works. "So long as men are in their natural state, they not only have no good thing, but it is impossible they should have or do any good thing." Man is "not susceptible of the things of the Spirit of God, because they are not discerned by means of any principle in nature, but altogether by a principle that is divine, something introduced by the grace of God's holy Spirit, which is above all that is natural." "The power of the enmity of natural man against God is so great that it is insuperable by any finite power." "Natural men cannot overcome their own enmity, let them strive never so much with their own hearts." Thomas Scott, whose commentary on the Bible has been circulated so industriously and so widely in this country and in England, has in one of his notes the following passages. "Man by nature is unholy, and cannot relish or even discern the excellency of true religion." "He can neither repent, submit, believe, love nor obey; but must remain a rebel, an enemy." "He must be inwardly and effectually changed, before he can understand the nature and glory of the Gospel. "The new birth must precede all the actions of the spiritual life; till that has taken place, the man can neither see, hear, speak, walk, nor work in a spiritual manner." In this new birth "a real creation is effected by his (God's) omnipotence. The regenerated sinner has the substance of all holy dispositions communicated to his soul." In the sermons of Henry Martyn, late missionary to the East, a widely received writer, is found the following passage: "There is in the dead body no power to return to life; neither is there in the soul any ability to attain a spiritual life, or the exercise of holy affection toward God." "There is in the dead body no spark of life, that time or care may fan into a flame; it will remain a corpse; nothing but the power of God can raise it from the dead. In like manner there is in the natural man no latent principle of spiritual life;" "a change" must be "wrought in him by an eternal agent, life put into him by the Spirit of God."

It is useless any further to multiply quotations. The import of what we have already given is too plain to be mistaken. The Westminster Confession asserts in so many words that the soul of man "is *altogether passive in regeneration*, that man cannot by any thing he can do even "prepare himself thereunto," that is, do anything that will make it more proper for God to regenerate him than any other person who has done nothing at all. Some of the private authorities we cited carry this doctrine out to a still greater fulness of statement. Edwards says, that there must be "a principle that is divine, something introduced by the grace of God's holy Spirit, which is above all that is natural." Scott says, in this new birth "a real creation is effected by his (God's) omnipotence." "The new birth must precede all the actions of the spiritual life." Henry Martyn says, "In the natural man there is no latent principle of spiritual life," except there be a super-added principle from above, any more than there is life in a dead body; for either to return to life, requires an effort of the same almighty power.

Is it any wonder that the Bible is thrown away with contempt, notwithstanding all that is touching, and heavenly, and true in its pages, when its cause is identified with doctrines so paradoxical and revolting, I was going to say inconsistent with each other, but I should say consistent, horribly consistent with each other! It is a part of one consistent system, which stripping God of mercy and man of freedom, reduces the whole universe to a dreary despotism, and subjects both God and man to a relentless and inexorable fate, which sweeps on with stern and irresistible sway over all beings and all events, through the ceaseless ages of duration.

We object to this doctrine of the mind being passive in regeneration, that it is an atrocious libel on the moral character of God, and if true, destroys his attributes of justice and goodness, makes it impossible for us to love or adore him, and absolves us from all allegiance to his throne, except that of mere power and compulsion. It represents him as requiring from men, what he does not give them the power to perform, and then punishing them with the utmost severity because they do not comply. It is representing him as punishing mankind because he did not change their natures. Those who are passed by and left to perish in their sins, suffer forever in consequence, not of their own neglect to do any thing which they might have done, but in consequence of the neglect of God to do what he alone could do; for this doctrine asserts that before regeneration every act is sinful, and it is impossible that it should be otherwise, and therefore there is nothing, which a man can do, which will have the least effect in inducing God to change his nature. Now this is the very essence of a tyranny, and whoever proves that to be the character of the God of the Scriptures, proves it to be a virtue instead of a crime to reject them as a standard of morality and religion; makes it a virtue to turn to that Deity, which the mind forms to itself, out of the elements of truth and beauty and goodness, which it finds in its own nature, and scattered throughout the universe.

We object, in the second place, to this system of passive regeneration that it is inconsistent with, and destroys the moral nature of man. It makes man in the state of nature, to be not in a state of probation. He has no choice between good and evil. He cannot, from the very constitution of his nature, choose good. He can, and must, only choose evil. And therefore, although he may do that which is followed with evil consequences, it cannot be charged as sin or guilt upon the agent, because sin is a conscious, voluntary choice of evil, when good was equally in our power. It would be precisely as unjust in God to call such an one to account, and punish him for his evil actions, as to punish the beasts of prey for the exhibition of that very ferocity which he himself has made a part of their natures.

So, on the other hand, such a change in man's nature as to destroy all evil propensities, to annihilate all the passions and appetites, and to give an entire predominance of the moral and intellectual over the animal, would equally destroy the probation of man. Such a change in man would be appropriate to a state of reward, but not of probation. If God so changes the nature of any human being, that any act is necessarily holy, then, although the act may be followed by good consequences and in itself be right, still the agent has no merit, is no better or more worthy of reward and of happiness for having done it.

Such a regeneration as this change of nature would be, instead of promoting by discipline a meritorious character, would put an instantaneous stop to all moral improvement, and render it impossible. All desert, all merit, or blame, all character as instantly ceases when a man becomes incapable of doing evil, as when he becomes, or is incapable of doing good. And so according to this theory, the regenerate are placed as far from the line of moral agency on one side, as the unregenerate are on the other. Suppose when an agent, whom we think free, is deliberating on two courses of action, one of which he perceives to be good, and the other wicked, while he is holding the thing in suspense, and balanced as we may say, a foreign agent having access to his mind, and sufficient power, gives supernatural strength to the good motive and turns the scale; though the action might be good, and benefit the man, would not the merit of it be entirely destroyed? Though we might call the man fortunate, could we call him worthy, or meritorious on that account? Supposing an evil spirit, on the other hand, should interpose and supernaturally turn the scale in favor of the wicked action; though the action might be evil, and attended with evil consequences, should we not consider the agent unfortunate rather than criminal? Just so with a regenerated and an unregenerated man, according to the system we are considering. One is constrained to do evil by an agency without and beyond his control, his own nature made incapable of doing any thing that is good; and the other equally constrained by an agency without and beyond his control to do good, by his own nature, changed, by an immediate act of God, from a prompter to all evil, to a prompter to all good.

It may be objected to this, that according to my own showing, the principles I have laid down would destroy the moral desert of very good men in their actions, and the moral turpitude of very bad men in theirs. For it is confessed on all hands that long habits of sin do at length in a manner enslave the will, till at last it becomes next to impossible for a wicked man to choose right, and habit or his own nature depraved by bad usage, comes in like an evil, supernatural power to turn the scale and determine the mind to evil. According to my system it may be objected, he is not to blame. So on the other hand, by long habits of virtue the choice of good becomes spontaneous and almost infallible. It may be said that I would make the suggestions of habit destroy all merit, and a man become incapable of virtue, just in proportion to his approach to perfection.

I answer, that the slavery of the will, the incapacity to do good, has been brought on by the man himself. It is one of the natural consequences and punishments of sin. So has the readiness of the choice of good been produced in the good man by his own free agency by forming the habit of choosing right, and he is justly entitled to all its benefits, as the other as justly suffers the merited effects of indulgence in what he knew to be wrong. And this opens to us the atrocity of that injustice which this system charges upon God. It makes him inflict this impotence of the will, this incapacity to all that is good, on an innocent being, on every child that comes into the world, previous to all moral action, all character and desert, which could be the just punishment only of a long course of wilful sin. On the other hand he bestows this spontaneous choice of good, which we have seen is the necessary consequence and the proper reward of a long course of well doing, arbitrarily on some, who have done nothing, and according to this system could do nothing, to merit this unspeakable and immeasurable distinction.

These considerations moreover throw great light on the doctrine of spiritual influences in general. They show us what immediate action of God upon the mind is consistent with moral agency and what is not. We see there can be no action immediately upon the will. God, it is true, may by his access to the mind, and the power he has over it, influence a man to do this or that, or to go to this place or that, and this action or motion may save the man's life, or procure him some other good. But so far as his will was acted upon by God, he is neither better nor worse, his moral probation or progress is neither hindered nor helped by it. In order for an action to have a moral character, and make a man better or worse, it must originate in the determination of the will itself, and not in something else, or in some other will. Whatever influence God exercises upon man as a moral agent, to make him better or worse, must not touch the will, but leave it free. Any attempt to make man good by operating immediately on the will even by almighty power, must defeat itself and destroy that very freedom on which all good or ill desert depends. Nothing in man, we have already observed, is of a moral nature, either of good or ill desert, which does not pass through the understanding, is perceived by that to be either good or evil, and is embraced by the will as good or evil. The only way then in which God himself can act upon the mind of man, by which he can be made morally better, is by presenting ideas to his understanding. Why not produce feelings and dispositions and actions! We answer that feelings produced in any other way than through the understanding which approves or disapproves, have no moral character, and though they may promote present enjoyment or produce suffering, do not merit either praise or blame, make a man neither better nor worse. And dispositions not the result of choice and cultivation, but arbitrarily bestowed, are equally destitute of all worth or ill desert. Were goodness the production of the immediate action of God upon the will, the feelings and dispositions, all external means and institutions of religion and morality would have been superfluous. No revelation would ever have been given, for the inward man was just as accessible to God without as with a revelation. All we can say, is that this immediate influence is not the way in which he has chosen to call forth goodness in man. It is by addressing him from without through the senses, by nature, by Providence, by experience, by the example of others, by the accumulated wisdom of ages, by revelation, by prayer, by the other institutions of religion.—With these he has connected the growth of holiness in the soul of man, just as he has connected the sowing of the seed and the labors of cultivation with producing a harvest, instead of calling it into being by an immediate act of creative power.

We object, in the third place, that the doctrine of passive regeneration connected with human inability, makes the preaching of the Gospel a solemn mockery. It makes the preacher contradict himself at every breath. He stands professedly to call sinners to repentance, and he must, if he be faithful, say to men in the name, and as the ambassador of Christ, "Come unto me all ye that labor and are heavy laden, and I will give you rest." But if he tell them the whole truth, as he is bound to do, he must likewise tell them that it does not depend upon their will, that they cannot make one effectual motion towards it, till God works upon their hearts, and there is nothing that they can do which will prepare themselves for it, or induce God to do it. If this be not a solemn mockery, and a cruel one, I know not what is. That it does not bring all such religious instruction into entire discredit, is because the grossness of the contradiction is kept out of sight, by general, mystical, and indefinite language.

We object to the doctrine of passive regeneration, and in short the doctrine as it is taught in the Creeds and preached at the present day, that it is founded on a perversion of the figurative language of Scripture. So indeed have been most of the extravagances which have disfigured the Christian church. It was thus that the doctrine of transubstantiation was drawn from the phrase, "this is my body," and of vicarious sacrifice from Christ's redeeming us with his blood. Figurative language is the comparison of one thing with another for the sake of illustration, from some point of resemblance. But instead of stopping at those points in which there is a real resemblance, enthusiastic minds run on to find or make a resemblance where there is none.—This is sometimes harmless. But it does not stop here. Some minds pass from enthusiasm to fanaticism, and insist in transferring to the thing compared, all the qualities and circumstances of the thing to which it is compared.

Thus because Christ called the process by which a man became a true Christian in his day, being "born again," not from any resemblance between the two things, but from an accidental cause, as I shall hereafter show, the expression has been caught up and made to contain the very essence of the Gospel. Happening to fall in, as it did, with the theory of man's entire corruption and inability, which has prevailed since the days of Calvin, though occurring but a few times, it has been more used perhaps in Protestant Churches, to express that spiritual renovation which is the legitimate effect of the Gospel, than all the many terms which signify the same thing in the whole New Testament. The nature of spiritual renovation has been imagined and described to be, not what it is, but what natural birth is. Instead of investigating spiritual renovation in its own laws and nature, they go for them to natural birth, and insist, because of the comparison, that one is precisely like the other in every respect. Men are not born according to their own wills, or volitions, so it follows logically and philosophically, that we are passive in regeneration. One takes place in a very short space of time, so the other must without question likewise be instantaneous.—And as a person once born cannot relapse into a state of being unborn, so it is demonstrably proved that a good man can never become a bad man. Thus it is that the literal parts of Scripture are sacrificed, and made to bend to the figurative, and even contrary figures are overlooked and forgotten. It is forgotten that Christ and his apostles always addressed men as free, "Whosoever *will*, let him take the water of life freely." It is forgotten that the kingdom of heaven is compared to leaven, to the gradual growth of corn, and a grain of mustard seed. It is forgotten that all Christians were warned against relapse, and Paul himself felt the possibility of becoming a castaway.

What do men mean by thus treating the doctrines of revelation? Do they wish to mystify instead of explaining the Bible? Do they wish to make it a riddle instead of a plain book? Do they wish to make the people entirely dependent on the Priesthood, or would they so enlighten them that they may find the way to heaven themselves? Would they make the Gospel glad tidings, or the means of filling men's minds with confusion, alarm and distress?

There is an art or skill of bearing troubles, if we could learn it, without overmuch troubling of ourselves; as in bearing of a burden, there is a way so to poise it that it weigheth not over heavy; if it hangs all on one side it poises the body down. The greater part of our troubles we pull upon ourselves by not parting our care so as to take upon us only the care of duty, and leave the rest to God; and by mingling our passions with our crosses; and like a foolish patient, chewing the pills which we should swallow down. [Sibbes.

To cultivate cheerfulness and tranquility of mind is as much a duty as common honesty. When you find that your mind dwells upon melancholy images and that the efforts you make to change the current of your thoughts are unsuccessful, it is time to resort to other remedies,—to exercise, to social intercourse, but above all, to prayer. [N. A. Haven.

The engagements and possessions of this life are to us valuable precisely in that proportion in which they prepare or conduce to prepare as for another. [Foster.

REFORM.

"Our own opinion is, that no scheme of reformation can be successful, which attempts to elevate the *individual*, chiefly or exclusively, by operating upon *society*. The only efficient mode of changing the aggregate, is by changing the parts of which it is composed:

"That no scheme of reform can be successful, which proceeds on the assumption that *external circumstances* determine absolutely the opinions of men:

"That no scheme of reform can be successful, which denies the free agency and the responsibility of human nature, and its constitutional, inherent proneness to abuse its powers:

"Finally, that no scheme of reformation can be successful, which leaves the Christian religion out of view, as the principal agency for the regeneration of man.

"The history of the world records sudden changes in the forms of government. Monarchy has at times been instantly substituted by democracy; democracy not unfrequently has given place just as speedily to military despotism; colonial vassalage has all at once been broken by the strong arm of revolution. Even these changes, however, were not permanent, did not appear in their maturity at once, unless there were preliminary modifications of character or circumstances adapted to the new order of things. But changes in the forms of the social organization have always been gradual. We have never heard of a whole people assembling in convention, and, by a formal resolve, altering their habits and customs, and revolutionizing their whole internal life. Such a work is beyond the reach of the most concentrated despotism the world has ever witnessed. True, there have been sudden changes in the condition of the people in one or two respects—such, for example, as the instant abolition of slavery; but, even in this case, it required a century to effect the necessary preliminary changes in the emancipating power.

"Social forms are the product of the characters and opinions of the individuals composing a society. Individual influences determine them at first, and they react upon the individual.—Doubtless, the social, like the political organization, may and often does, fall behind the advancement of the individual, and, to that extent, acts as a clog upon him. In such a case, it is wise to direct attention to the evil, and labor to remove it. But the reformatory movement must commence and be carried on among the individual elements of society; social forms must and will be so changed as to correspond with and favor individual development and progress; but the reformatory process, if pushed much beyond the point to which the great majority of individuals have advanced, will prove a failure.

"This is one error into which reformers are apt to fall. There are two others which we would rather suggest than dwell upon.

In ancient times, kings, nobles, and heroes, constituted the world. What we call the People had no existence in the eye of government, or the speculations of philosophy. Their degradation was complete. In the modern world, until within a comparatively recent period, the rights and interests of the masses were not regarded, not even thought of. Of the social condition of the *people* in the Elizabethan age, we have but faint glimpses from incidental references. Literature never concerned itself with them except to hold the clodhopper up to contempt: government never dreamed of making their welfare and protection its great business; and there was no vigilant painstaking philanthropy to hunt up statistics of destitution, ignorance, crime and suffering. Since then, the masses have emerged to light, pushing aside heroes and hero-worship, and presenting claims that must be respected. Literature has lost its levity, and now sadly echoes the wrongs of the *people*. The press swarms with publications, the land abounds in associations, philanthrophy teems with projects, bearing upon the condition of the masses. What does all this prove? That they are worse off than they ever were before? That all influences, in itself, cluding the powerful agency of Christianity have utterly failed to promote their welfare? Not at all—though many of our reformers are ready to answer in the affirmative. The facts we have mentioned prove that civilization has reached a loftier point, has a keener vision, a more exalted sensibility, larger views than ever, and places a higher estimate upon man, as such, than she has ever done before. The masses are not so wretched as they were centuries ago, but the world has higher conceptions of what is due to human nature. Their wrongs are not so great as they used to be, but the true light has shone, and the world now sees that they have claims which must be acknowledged.

The other error to which allusion was made is the disposition shown by many reformers to hold society responsible for the bad character and acts of individuals. So false is it, they assume, in its structure, so vicious in its operation, that individuals are sometimes driven to crime by a kind of necessity. All their discussions proceed on the assumption that the only criminal is society. This is a baleful error. The tendency of such a doctrine is, to diminish personal responsibility, to debase individual character, to emasculate the virtue of the poor and tempted. Such is not the teaching of Christianity. It holds every individual whatever may be his circumstances, whatever the form of society under which he may live, to a fearful responsibility. If allowance is to be made for the perverting influence of circumstances, that is the prerogative of the Great Judge, not of the erring mortal.—Christianity demands, from the individual, obedience to the right, even though life be the forfeit; and thus produces a heroism, constancy, self-devotion and exaltation of character, which can alone result from the habit of stern self-denial and resistance to the most formidable temptations." [National Era.

THE PLANET MARS.

Are the planets inhabited? is a question which naturally presents itself to the human mind, and for a solution of which we as naturally look to the science of astronomy. But when the immense distance which separates us even from the nearest of the planets is remembered, it can scarcely be matter of surprise that the telescope affords no direct evidence on the question, whether the planets, like the earth, are inhabited globes. Yet though it gives no direct answer to this inquiry, modern astronomy has collected together a mass of facts, connected with the positions and motions, the physical character and conditions, and the parts played in the solar system by the several globes of which that system is composed, which forms a vast body of analogy, leading the intelligent mind to the conclusion that the planets are worlds, fulfilling in the economy of the universe the same functions, and created by the same Divine hand, for the same moral purposes, and with the same destinies, as the earth. Thus, for example, we find that these orbs, like our own, roll in regulated periods round the sun; that they have nights and days, and successions of seasons; that they are provided with atmospheres, supporting clouds, and agitated by winds; and that thus, also, their climates and seasons are modified by evaporation, and that showers refresh their surfaces. For we know that wherever the existence of clouds is made manifest there water must exist; there evaporation must go on; there electricity, with its train of phenomena, must reign; there rains must fall; there hail and snow must descend. Notwithstanding the dense atmosphere and thick clouds with which Venus and Mercury are constantly enveloped, the telescope has exhibited to us great irregularities on their surfaces, and thus proved the existence of mountains and valleys. But it is upon the planet Mars, which approaches nearest to the earth, that the greatest advances have been made in this department of inquiry. Under favorable circumstances its disc is seen to be mapped out by a varied outline, some portions being less reflective of light than others, just as water would be less reflective than land. Baer and Maedler, two Prussian astronomers, have devoted many years' labor to the examination of Mars, and the result has put us in possession of a map of the geography of that planet, almost as exact and well defined as that which we possess of our own; in fact, the geographical outlines of land and water have been made apparent upon it. But a still more extraordinary fact in relation to this planet remains to be considered. Among the shaded markings which have been noted by the telescope upon its disc, a remarkable region of brilliant white light, standing out in boldest relief, has been observed surrounding the visible pole. This highly illuminated spot is to be seen most plainly when it emerges from the long night of the winter season; but when it has passed slowly beneath the heat of the solar beams, it is found to have gradually contracted its dimensions; and at last, before it has plunged into light on the opposite side, to have entirely disappeared. But the opposite pole, then coming into similar relations, is found to be furnished with a like luminous spot, which, in its turn, dissolves as it becomes heated by the summer sun. Now these facts prove to us, incontestibly, that the very geographical regions of Mars are facsimiles of our own. In its long polar winters the snows accumulate in the desolation of its high northern and southern latitudes, until they become visible to us in consequence of their reflective properties; and these are slowly melted as the sun's rays gather power in the advancing season, until they cease to be appreciable to terrestrial eyes. This fact is a most striking one in reference to the present question. [Westminster Review.

THE CHRISTIAN ALLIANCE.

We noticed, a few weeks since, an article in the New Englander, on the Christian Alliance, by Rev. Dr. Bushnell, of Hartford, and made a quotation or two therefrom. We now add another extract, persuaded that thoughts so forcibly and eloquently expressed, and, withal, so agreeable to common sense, will meet a very general response. Perhaps no writer, on either side of the water, has gone so thoroughly into the subject as Dr. B., and whether any one will venture severely to criticise him, remains to be seen. We quote from that part of the article in which the author is treating of the question of unity for its own sake, intending to present, at another time, his remarks upon the duty of the American church, in regard to the Christian Alliance. [Boston Reporter.

It can not enough be regretted that this movement, begun as it was by good men, actuated by a right and good feeling, drew so little upon deliberative wisdom and careful forecast. It was blown up by speeches, and in speeches we fear it will end. What Christian undertaking ever lived, that did not propose to serve God in some practical object? If a man can not live on sentiment, how can a body of men? Having nothing on hand to do, and the day of novelty being passed, what is there left to minister emotion or sustain vitality? Doubtless, it is well to circulate the kiss of charity; but we do not live for that object, and if we have not something to do that shall put us in a glow and warm the kiss, it must soon be as cold to feeling as the lips of death.

It was said, in the meeting at London, and we have also heard the same elsewhere, both before and since the meeting, that it is even an excellence of the plan adopted, that it undertakes no action; that, having unity and fraternal fellowship for its object, it will dwell in a purer and holier atmosphere, inasmuch as the noise and smoke of labor are far away. But it is not best to go to Heaven before our time, or to think that we are of course nearer to Heaven, because we are pleased with sentimentalities separated from duties. Besides, if sentiment is our object, by what law shall we feed the life of sentiment, and, above all, fellow sentiment, unless by a fellowship in holy struggles and common perils and sacrifices! In what other way do men knit themselves together, and go clear of the narrow passions, jealousies and incipient animosities that dwell in their nature, so effectually, as when they become fellow-soldiers in the march, the watch, or the siege. Brought together into this Alliance, which proposes only to express, feel, and cultivate a sentimental unity, what are we but a team harnessed by the road-side, wheeling upon one another and standing in all the flimsy attitudes of ease? The only unity we have is in the harness. But when we are put to the draught, then shall we all wheel into line, and every foot and muscle will be set in tension by the pull we are to make. This is practical unity, an earnest, sound-bodied reality. It is not a rhetorical holiday sentiment, playing on the surface of the soul, to fly away as gracefully. Born of struggle, of toil and work, it is woven into the soul's eternity, there to adhere and live.

Besides, if we understand what Christian unity is, it is not a thing to be compassed by any direct effort. It is no contract, no treaty of peace, it does not come from far. We can not go beyond the sea and bring it back with us. We can not go into Heaven and bring it down with us. The Spirit of God will not pour it into assemblies and convocations, who discard that first law of existence, which requires every being and thing to exist for an object. Unity is an incident, not a principle, or a good by itself. It has its value in the valuable activity it unites, and the conjoining of beneficent powers. We might as well be disunited as united, if we had no ministry or service to be invigorated and condensed by unity. Unity, therefore, is the shadow of duty, and we might as well attempt to make shadows without substances, as to create unity by itself. The more we seek it, the less we have it. We find it, as we find our life, by losing it. No two men are closer to a quarrel than they who are drawn back into some alley, debating terms of agreement, and defining rights and injuries, under protestations of desire for peace. Let them drop into the boat from a sinking ship, and share the common fortunes and perils of shipwreck; and they are soon fast friends. And the fortune of all attempts hitherto made to settle a unity between Christian teachers and sects, by a process of defining and compounding and sifting out divisions of feeling, answers to this comparison. The church of God can never reach a solid and established unity, until it goes into some grand practical struggle, and girds on its armor for some enterprise large enough and perilous enough to absorb, as trifles and fatuities, the oppositions gendered by idle theory and adverse effort. The "prior," as Chalmers intimates, must precede; the "ulterior" must follow—first the substance, then the shadow. But if we go after a sentimental unity, if we go out coursing over the world, and back and forth between nations, to bring back shadows, we shall assuredly find, when we open our boxes, that they are gone.

Do not devote all your time to action, but reserve a certain portion of it for meditation upon eternity. We see Jesus Christ inviting his disciples to go apart, in a desert place, and rest awhile, after their return from the cities where they had been to announce his religion. How much more necessary is it for us to approach the source of all virtue, that we may revive our failing faith and charity, when we return from the busy scenes of life where men speak and act as if they had never known that there is a God. We should look upon prayer as the remedy for our weaknesses, the rectifier of our faults. He who was without sin prayed constantly; how much more ought we who are sinners to be faithful in prayer! [Fenelon.

MINISTERS SHOULD VISIT THE SCHOOLS.

The reasons why they should do the thing mentioned in the caption of this article are as plenty as blackberries. I have gathered a few, and will set the dish before them.

1. They will get *an hearty welcome by the teacher*. That is, if he is fit to be one. And if he is not, then surely a gentleman of learning and influence should go where he can make some amends for the dullness or ignorance, or both, that may have usurped the throne. But the faithful teacher will be glad to see him. The visit will encourage, and animate, and sustain him in his arduous work. And loving, as he does, the progress of his pupils, he will hope for some good influence from the visit in stimulating them in their work. It is in the power of a minister of the gospel, and by no great sacrifice, to gladden a teacher's heart, by showing there is sympathy with him in his cares and toils, and that there are those, in high places about him, who love the enterprise in which he is engaged, and will co-operate in promoting it.

2. Go into that school, because *your presence and interest in it will give importance and value to their studies* in the eyes of the pupils. They are accustomed to see you in the pulpit, and in other dignified stations and employments. You shed a measure of the elevating influence of your station and office on any honorable employment in which you engage. Hence those common things, the geography, the grammar, the arithmetic, &c., will have an additional interest thrown around them, in the sight of those pupils, by their seeing you interested about them, and directing their attention to them, and cheering them on in studying them. What you show that you value, they will prize and seek with augmented diligence.

3. Visit the schools, because it is *an important link in the chain of your influence over those children*. You are looking after their welfare by such a course. You are interesting yourself in what is important to them. They will not be insensible to such an expression of your regard. They will take it kindly. It will endear you to them. It will draw them toward you. This friendliness will make them your friends. You will thus get into their hearts. You will thus most certainly gain influence over them. They will be the more glad to meet you elsewhere, in your various ministrations, and lend a more listening ear.

4. Go into that school, *because thus you favorably introduce yourself to some juveniles whom you can reach nowhere else*. There are parents, who, in regard to all the forms of public worship, choose to be where Jack Falstaff chose to be in relation to a battle; not among the killed, nor wounded, but the *missing!* And their children live in their likeness, and are missing from all those means of grace which are the common channels of religious influence. But the common school gathers them all together. They will not be missing when you make an unexpected call there. And your kind words may reach them. And the religious and moral sentiments you may choose to utter may reach ears and hearts accessible nowhere else.

5. Go into that school, *because you can exert an influence there which will make your own ministrations eminently more successful*. You would have your preaching fall on minds able to understand it, perceiving its force; on minds that can comprehend your arguments and follow the chain of your reasoning, and that have that mental vigor which will cause reflection at home upon the great principles of religious truth which you have advanced. You do not wish to be throwing away your labors upon dull and sottish ignorance. What you do towards rousing the mental energies of that group of children, and inspiring them with the love of knowledge, will be so much done toward fitting them to be intelligent hearers of your sermons, able to appreciate them, and as respects one important point, prepared to profit by them. You hope there shall come up, from among those children, animated and active friends of religion. And would you not have these persons of well stored minds, and possessed of the power that knowledge confers? Stir them up then. An occasional visit to the school will do much toward this. You may be thus sowing seed of which you may, yourself, yet reap a joyful harvest.

The withdrawal of ministerial influence from our schools is removing an important element of their prosperity. They need this influence. They had it in an eminent degree in the days of our puritan fathers. And there were blessed results. Let them have it now. It is time and talent nobly expended.

Say not, "there is a school committee appointed for this very purpose, and the responsibility devolves on them." Not all of it. The very fact, that you go uncalled by official appointment; that you go of your own good will; go under the impulse of doing what you can for the prosperity of the school; this very fact will give you moral power in the school no committee can possess.

If there is not enough in this dish of good reasons for your visiting the schools to make the appeal successful, all the fault may not be in the cook.

A PASTOR.
[Recorder.

"One evening, while several Christian friends were assembled at my house, somebody knocked at my door; I went to open it, and found a tall, hard-featured woman, very poorly dressed. As I asked her what she wanted, her reply was, that she had come to request me to go and see her son, who had been so ill for some time, that she even feared he would not survive the night. "He has so often begged me to come for you," she added, "that at last I had to consent." "I do not know you," replied I; "where do you live?" "About a quarter of a league from his." "And yet I never saw you at church!" "No sir; because I have no suitable clothing, I never go out on Sunday." "And how comes your son to know me?" "O!" said she, "he was in the habit of going to your meeting every time he could escape without my seeing him; for, as he had nothing but rags on his back, I was ashamed to let him go out." In telling me these things, the mother seemed very much affected. She added, that when her child had succeeded in getting to meeting on Sunday, he kept talking all the week about what he had heard there.

I requested one of my friends to accompany me, and we all departed together. On entering the house of these poor people, we heard the child speaking to those who were around him. "Here is M. D——," they told him. He immediately looked up, and stretched out his hands to lay hold of mine: "O sir," said he, "why did you not come sooner to see me?" "I knew nothing of thee, or of thy desire to see me," answered I. "I could not prevail on my mother to go for you," he replied; "but now, I am dying; I am going to get the crown of life; there is also one for you, and you and I will be in heaven together. O Jesus, my dear Savior! I desire to go to heaven that I may see thee! I wish to die this night!" "How comes it that thou knowest me?" "By having heard you preach; I went there as often as I could." I asked him, if he remembered any thing he had heard me say. "O yes," he answered; "I heard you preach on this text: *Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy on him, and to our God, for he will abundantly pardon.*" He repeated this text at full length, and very accurately, although he knew not how to read. He appeared happy to talk with me, and at every interval of the conversation, he resumed: "O Jesus, my dear Savior! I wish to die, and that I may go to heaven to thee! I wish to die, that I may get out of this wicked world!"

"I can never forget that scene. By degrees, the chamber was filled with people, and every body present was in tears. I did not think it my duty to neglect such an opportunity of speaking to persons, who never went on the Lord's day to any place of worship. From time to time, the dear child interrupted us, and pointing to heaven, exclaimed: "Listen! listen! I hear a band of music—a band of music!" It might have been said, that something of heaven had descended into his soul. At other times, he said to his mother: I would like to hear that music again." Then he added, "Lord Jesus, I would go to heaven to thee!" It was with this simplicity, and from the abundance of his heart that his mouth thus spoke. I remained half an hour with him, and before separating, we prayed together. On the following morning, I hastened to return to him; but his prayer had already been heard; he had breathed his last before three o'clock. The same blissful state in which I saw him, had continued, as they told me, to the close.

"The funeral which took place the following Sunday, drew together an extraordinary concourse of people; and it was with a blessing, (as I trust,) that I opened these words of the Lord Jesus; 'I thank thee, O Father, Lord of heaven and earth, in that thou hast hid these things from the wise and intelligent, and hast revealed them unto babes.' In the conversation I had afterward with the mother, she told me, that when her child had succeded in getting to worship on the Sunday morning, he did not return home for food, through fear of being detained by her; but he walked about, during the interval between meetings, even in the time of snow, without shoes, coming home to his mother's, only after third service.

"The happy end of this dear child was in the hand of God, a great means of further blessing; for, in the midst of these very affecting scenes, his mother was led to reflect on the harshness with which she had treated him, and at the same time, the Lord enlightened her to perceive the greatness of the sin she had committed, in abusing her son, because he loved the gospel. Her feeling on this subject was so keen, that in her anguish, she rolled on the floor, expecting every moment to be cut off from the land of the living. Her mind was even affected with it to such a degree that, for several months, she was not in a condition to do her customary work. At last, she began to be able to attend worship on Sundays, and to come to our prayer meetings: from that time her conduct also became entirely changed. She gave up her bad language and wicked companions, and the habitual cry of her heart was, 'God, be merciful to me, a sinner!" She then acknowledged, how she loaded her child with curses, when, after making his escape to attend a meeting, he told her what he had been hearing, and even when he repeated aloud that very passage which afterwards he quoted to me, on his dying-bed: 'Let the wicked forsake his way,' &c. The unhappy woman treated him then, as an idle fellow, who would not know what it is to forsake the wicked way. All these things, returning to her mind, were as daggers to her heart, and filled her conscience with terror. It pleased the Lord at length, to speak peace to her soul; she became a member of our church. I consider her now as a person on whose piety one can certainly reckon, and who truly honors her Christian profession. As she was formerly pre-eminent in wickedness, so she is now in her saving experience in the grace of the gospel.

"I rejoice in being able to add to these particulars, that four or five persons, who had accompanied her in all the deviations of her preceding life, have been recovered from their evil ways by the Lord, in connexion with the same circumstance. Assuredly, the works of the Lord are wonderful, and his ways past finding out."

[Presbyterian.

THE DEAF AND DUMB.

The cause of benevolence is taking a more sure hold of the affections of men now, than it ever possessed before. In proof of this, witness the various associations for the relief of the unfortunate, and in many cases even to reclaim the guilty. Among these associations, there is one which has not been known long in this country, but which has conferred great benefits upon many of our fellow-beings, who are endowed with minds capable of improvement, but by a mysterious providence are deprived of the ordinary means of improving those minds. I allude to the institutions for the instruction of the deaf mute, who, active and intelligent in all that depends upon physical power, and with vivacity stamped upon every movement, knows not the powers of that mind which

CHRISTIAN REGISTER.

BOSTON, MARCH 6, 1847.

BOSTON RECORDER—HORACE MANN.

In reply to what we said about Sectarianism and Mr. Mann two weeks ago, the Recorder says:

"It is not because Mr. Mann is a Unitarian that his course has been objected to, but because he uses his high position to disseminate sectarian dogmas. He has been borne with for years.—Every opportunity has been given him to elevate our schools. It is the fruit of his labors that has produced alarm. We have seen our town schools occupied by teachers who come from the Normal schools, many of whom revile the Bible in the presence of their schools; the basis of whose disciplinary theory we hold to be contrary to the word of God. We therefore object to the employing and paying a man out of the funds of the State, to unsettle, if not to overthrow our glorious system of common school education."

The same paper contains also the following communication, which we publish entire, that there may be no room for misrepresentation on our part:

"I was glad to see in your paper of Jan. 14, remarks respecting the Board of Education. It is time that the people were looking after it, and examining the purposes it has in view. If the *ostensible* be the *real* purpose, the advancement of general knowledge and education, it is well; and if there is at the bottom a *concealed* purpose of a very different description, as many believe, this, certainly, we have a right to know. If there be *not* a digested plan *back* of public records and professions, and jesuitically concealed from the public, *why* have the following facts existed?

1. When the Board was appointed, *why* was there, at first, but *one orthodox man appointed*, and all the rest Unitarians, Universalists and Infidels?

2. Why appoint a *Unitarian secretary* to inspect and control all the common schools in the State, *three-fourths* of which are *orthodox?* Is the Hon. H. Mann more capable than any among all those?

3. Why are *teachers of normal schools* selected and supported, who are *not orthodox?* and who are to furnish the State with teachers of their own principles?

4. Why are the *teachers* sent from the normal schools, directed *not to have the Bible read* by their scholars; or, if read at all, *select portions;* or, as in some cases, the *teachers only* to read a short portion?

5. Why do they issue forth the dogma of *no corporeal punishment*, but govern by what they call, *moral suasion*, which is rather *civil* suasion than *moral*, as though wiser than *Solomon*, or Solomon's Inspirer?

It would be satisfactory to many, who feel deeply concerned, to have these questions answered, *not* with jesuitical cunning and concealment, but *frankly, plainly, honestly.* If there is a cloven foot, let it be uncovered. 'Facts are stubborn things,' and an intelligent Commonwealth must have an answer satisfactory, or they will sit in judgment themselves."

Now facts are precisely what we want, and we earnestly call on the Boston Recorder, to substantiate by facts, the charges which it has brought against Mr. Mann and the Board of Education. As to the questions here asked, they have nothing to do with the real merits of the case. If the original Board of Education, or the Secretary, or their teachers, one or all, have been appointed *because* they were not Orthodox, then it was wrong, and we should not undertake to say a word in defence of it;—but if, after being appointed simply because they were supposed to be the best men, they were found to be not Orthodox, the whole proceeding was what it should be. But what will the Recorder say to the fact, which is a fact, that, during this very last year, three of the nine members of the Mass. Board of Education, were Orthodox clergymen, and three others, members of Orthodox societies? If these men see that Mr. Mann is acting so wickedly, why do they not give notice of it? He can do nothing without their consent. It is their duty to know what he is about, and it is in their power at any time to have him removed from office. Why do they not do it? Simply because, having all the means of information within their reach and knowing well Mr. Mann's whole course, they are satisfied with it. For this reason, the Governor, whose Orthodoxy no one will question, has said in his annual message this year: "Justice to a faithful public officer leads me to say, that the indefatigable and accomplished Secretary of the Board of Education has performed services in the cause of Common Schools, which will earn for him the lasting gratitude of the generation to which he belongs."

But the Recorder mentions as a fruit of Mr. Mann's labors, "We have seen our town schools occupied by teachers who come from the Normal schools, many of whom revile the Bible in the presence of their schools; the basis of whose disciplinary theory *we hold to be* contrary to the word of God." If these things actually take place, if "teachers revile the Bible in the presence of their schools," they ought at once to be removed. We should gladly co-operate with the Recorder to have them removed. But how can this be charged upon Mr. Mann? He recommends the Bible to be used in all our schools. His words are: "It is my belief, that the Bible makes known to us the rule of life, and the means of salvation, and it is my wish (I have no authority in the matter) that it should continue to be used in our schools."

What would the Recorder have? Here it is complaining of the Board of Education as too liberal in their action, as covertly allowing the introduction of unchristian doctrines, when two-thirds of their number are substantial Orthodox men. Must the Rev. Dr. Humphrey, and Prof. Sears, and the Rev. H. B. Hooker, and Gov. Briggs, and the Hon. Wm. G. Bates, and J. W. James, Esq., men of approved Orthodoxy,—must they all be removed, and their places be supplied by the Rev. Matthew Hale Smith and others like him? If that is the wish of the Recorder, we should be glad to have the question put to the Orthodox voters of the State. We should be willing to have Unitarians and Universalists and *all the other infidels* stay at home and leave the matter to be decided by the Orthodox themselves. For, notwithstanding the narrow, unhallowed sectarianism of some who would be leaders among them, we have faith in the substantial good sense, honesty and integrity of the great body of the Orthodox. The attempt has been made more than once, to induce them to carry their sectarian preferences into politics and our Common Schools, but they have always stood back from such a measure, and, we believe, always will.

*** There are some virtuous men whose office would seem to be to show how unlovely virtue may be, and others, whose very tones and looks commend it to our hearts.

WHY APPOINT A UNITARIAN SECRETARY TO INSPECT AND CONTROL ALL THE COMMON SCHOOLS IN THE STATE, THREE-FOURTHS OF WHICH ARE ORTHODOX?

This question appears in the Recorder of last week. How, we would ask, does the Secretary *control* all the Common Schools in the State?—What sort of control has he over them? Do our town committees have no voice or influence in the matter? Surely no wise man can hope, and no honest man can be willing, to impose upon the good people of Massachusetts by an insinuation so false.

But "why appoint a Unitarian Secretary, when three-fourths of the people of the State are Orthodox?" Why, we would ask, are the three prominent historians of the United States, Prescott and Sparks and Bancroft, Unitarians, when not ten in a hundred of the people of the United States are so? Why was the one man, who first instituted the ministry at large and devoted his life to it, a Unitarian? Why is the only man in this State, who has made a large donation for the improvement of our Common Schools, a Unitarian? Why have three-fourths, if not nine-tenths, of all that has been given here within twenty years for the endowment of hospitals and institutions of learning, been given by Unitarians? When the Recorder will answer these questions, we will tell why Mr. Mann was appointed Secretary of the Board of Education. The same cause, we have no doubt, which has made Unitarians foremost in these other works of instruction and philanthropy, has made him what he is, the foremost of those, who are laboring for the improvement of our Common Schools. If the Recorder will show us a better man, ready for the work, we will gladly vote for him, and we have no doubt that Mr. Mann would be among the first to welcome him to the exceedingly laborious post, which he, with so small a compensation has so honorably and so usefully filled.

In justice to our Orthodox brethren, we ought to add, that they have contributed most liberally to the support of Foreign Missions, and to whatever might serve to disseminate their doctrines. The great strength of their denomination has been turned into these channels. For this reason, the cause of general philanthropy and education at home, except so far as connected with the diffusion of particular theological views, has been left principally to others, and, as a natural consequence, has fallen a good deal into the hands of others. It is easy among them to raise money for sectarian purposes and hard to raise it for anything else. With us it is exceedingly difficult to raise money for sectarian purposes, but easy to raise it for anything else. Let them engage in great measures of public utility with the same heartiness and zeal, which they show in sectarian matters, and they will, as a natural consequence, have all the control of them that they may ask. But now they stand by till we, by our efforts and money, get some great work of general usefulness into successful operation, and then, all at once, certain men among them, find out that it is in Unitarian hands, and raising the cry of sectarianism, demand that they, being a majority, may have the entire control of it. So it has been in respect to Harvard University, which for more than thirty years they did all that they could to destroy, but at last finding that through Unitarian wealth, learning and talent it more than sustained its ancient reputation and from a poor college had become a richly endowed University, they have used every effort they could to get it into their hands. The fund for the relief of the widows of poor ministers, now some sixty, or eighty thousand dollars, was raised, more than three-quarters of it, by Unitarians, and three-quarters of the income are given annually to the widows of Orthodox clergymen. But a majority of the Trustees are Unitarians, and here is a ground of complaint, since they are but a small part of the Congregational body. It so happened, some forty years ago, that the ablest lawyers in the State were Unitarians, and, as a natural consequence, our benches of justice were filled with them, and from that day to this, as may be seen by our extracts from the New York Recorder in another column, the Orthodox religious press, has not ceased to grumble about it. So the measure for the improvement of Common Schools, beginning, as was natural, with those most interested in the matter, found its earliest and strongest supporters among Unitarians, and for this reason, without any regard to their religious opinions, a majority of the original Board of Education were Unitarian. But afterwards, as the Orthodox became more interested in it, they became the majority, and with this we are perfectly satisfied. But the Recorder is not. Will it be so good as to tell us what it would have.

CHRISTIAN REFLECTOR.—HARVARD UNIVERSITY.—NEW YORK RECORDER.

We only ask the Reflector, and we repeat the request now, to tell us what it means by a "State University."

The facts of the case are these. Four fifths or more of the funds of Harvard College have been contributed by those who sympathise with the liberal party in religion. For thirty years the state has contributed nothing towards its support, and though it holds its charter from the state and by that charter certain state officers have a part in its government, it is no more a state institution than Amherst or Williams College, and the state, as such, has no more right to interfere with it than with them.

The Reflector asks:

"Does the Register mean that Harvard is less sectarian than Brown, or Amherst, or Yale, or other colleges that are acknowledged to be under the influence of given denominations?"

To this question we emphatically answer, yes, it is less sectarian than they! When has a Unitarian Professor or Tutor even, been appointed in either of those colleges! And more than this, efforts, we know, earnest and persevering, have been made by members of the Faculty in at least two of those colleges, to draw over to Orthodoxy students of Unitarian opinions. But any professor at Cambridge, who should make such efforts to convert Orthodox young men, could not be sustained a day by the sentiment of the Unitarian faculty or the Unitarian Board of Overseers. We have been a student in Cambridge College, and, for a short time, a teacher there, we have conversed with orthodox students who were graduated there, but we never saw anything, we never heard an Orthodox student complain of anything there, which could be construed into an attempt to bias the religious opinions of the students. If there be any difference in the courtesies which are extended to the students there, we believe that Orthodox students are treated with more considerate tenderness than others, lest anything should occur to hurt their religious sensibilities. This we believe, we know to be true. Why then the cry of Sectarianism? A majority in the Board of Overseers are of the Liberal Party. But so long as they scrupulously abstain from doing anything to bias the religious opinions of the students, what ground is there for complaint?

In order that our readers may know what sort of a spirit pervades a portion of the religious press, we copy an article from the New York Recorder, a paper conducted with a good deal of ability, and which we have sometimes had occasion to commend for its Christian courtesy. Will the New York Recorder tell its readers the facts which we have stated above and which cannot be controverted?

HARVARD UNIVERSITY.

If a man boasts his charity, set him down for a churl; if he boasts his liberality, set him down for a sectarian. If any body wants an illustration, point him to the Unitarian overseers of Harvard University—the *very* "liberal Christians." Unitarians don't believe in sectarianism—not they. They are astonished at the petty schemes of sects for ascendency. They would have religion as free as the breath of flowers, (in which, in the opinion of one of them at least, it consists;) all men should worship God with a free heart, and each should respect the rights of all the rest, as cordially as he exercises his own. Yes, "liberal Christians"—boasters of the title. So the theory is, and the practice conforms precisely to the rule laid down above. Harvard University is a *State* institution—honored with specific mention in the fundamental laws of the Puritan Commonwealth, as the first-born among her daughters, and by the people most beloved of all. Well, it so happened, by a curious provision of the charter of the University, or the laws of the State, we forget which, that the ministers of certain towns were to be *ex officiis* overseers; and these, some forty years ago, having repudiated Calvin and adopted Socinus, determined that this ill-gotten ascendency of Unitarianism should be perpetuated, though by measures which should sacrifice honor and righteousness. Laymen of the same *liberal* sect entered into the scheme, and even the judicial ermine became soiled by the disgraceful procedures. The fundamental laws were modified, and elections of clerical and lay members of the Board, to fill vacancies, from time to time occurred. And what did the *liberal* people do, who had gotten this *State* University into their hands? Why, they elected Unitarians, to be sure. Other denominations remonstrated, but they said Help yourselves. Others said, We concede that Unitarians have a right to control the University, in common with their fellow-citizens, and we ask only equal privileges; but the *liberal* people replied; Help yourselves. And this very convincing argument they use to this day. After having voted Dr. Sharp down one year, to make room for Dr. Putnam, they did indeed admit him into the Board the next year, remembering, no doubt, certain recent defeats, and certain popular demonstrations; but they have again acted the part of Jeshurun. A vacancy having occurred by the death of Dr. Brazier, the Rev. Mr. Lothrop (Unitarian) and Rev. Dr. Vinton (Episcopal) were candidates; and, as the result, Mr. Lothrop oversees Harvard as well as Brattle street, while Dr. Vinton, his superior in every respect, is left to look after St. Paul's alone. And so it would always be were it not for one thing—which is, that He who sits in the heavens, and decrees justice, will not have it so. Water, by an ordinance of God, descends to the ocean; so, by his ordinance, does justice triumph. These schemes for the perpetuation of injustice in old Harvard, can no more abide the inevitable progress of truth, than the gossamer can endure the whirlwind. Have patience, then, ye in the old Bay State that desire the restoration of Harvard to the people of the Commonwealth. Have patience. No counsel stands against God. In his own time and way he will achieve for you a victory which shall pass to a bright page in the annals of the world.

LOSS OF FRIENDS.

Not by death. To that, as a beautiful ordinance of God's Providence, we bow in reverential silence. And we feel that they are not lost. The thought of them goes with us, as a bright and soothing presence. And who shall say that it is only a thought? Nor, when we speak of the loss of friends, do we speak of those who are merely absent, and with whom we have no bodily interchange of speech or thought. We part with those we love, and whose society has been in no small measure, the daily food of our affections. Space and differing occupations intervene between us. We neither see nor hear from them for years. Still we think of them as our friends. Their forms rise before us; the remembrance of happy hours spent with them comes gratefully to us amid our toils, and our affections towards them, if less absorbing, are even more tender, than when we were their daily companions. But by and by we come together. We grasp each other by the hand eagerly and seem to be once more as we were in days gone by. Sometimes this is but the renewal of an old intimacy, the beginning of a friendship enriched by the treasures of the past and the joys of the present. But often, this meeting after long absence, only makes us feel how widely we are apart. New and different interests have come in;—new attachments and pursuits. Our views and feelings have diverged; and we who had lived apart as friends, now meet, that always after we may be as strangers. This is what we call a loss of friends. For we cannot, without pain, consent to be thus forever more strangers to those who have once been so very dear. The old affection embitters our present relation, and we call them to mind only with sorrow.

Again in the first flush of youthful hope and enthusiam, we meet our companions, confide to them our secret thoughts, feel new life in our hearts, because our emotions, our wishes and longings and best affections are breathed back upon us from their sympathising looks. Our religion, the deepest life of the soul, becomes more precious and real because associated with them. But by and by, we know not how or why, they change. We meet them daily; but they are not what they were. They come to us as friends, but there is not the same perfect confidence. We cannot breathe as it were our very soul into theirs. Coldness and estrangement ensue. We pass them in the street; never with indifference, but always with pain. We have lost our friends, and their presence serves only as a perpetual remembrancer to tell us what we have lost.

It is not hard to go forth, accompanied as we often feel that we are, by the blessed spirits once with us, but from whom this veil of flesh has been removed; it is not hard to be separated by seas and continents from those we love, so long as we know that in our affections we are still united. But to live in the same place with them and yet to feel that we are far apart, to meet them only to learn how widely we are severed from each other, this is an experience from which we gladly turn away to the society of the dead, who never change, and still more to Him whose love is so infinitely pure, filling up the entire measure of our hopes and wants.

We are sorry to present so belligerant a front as we do this week, but hope that our readers will bear with it for a short time.

CONSCIENCE.

Neighbor Jones has a conscience that looks forward and keeps him from doing wrong. But neighbor Smith's conscience is of the ex-post-facto order, never manifesting itself till after the wrong deed is done, and then acting as a terrible avenger. How many there are of this kind, always sinning and always repenting! No class of men, in a moral point of view, suffer so much as they.

AFFLICTION.

Our young friend has all the qualities which go to make a perfect woman. We know of nothing in her that we could wish to change. As in some chemical mixture, all the ingredients are there, but she has not gone through the furnace, and, therefore, is not what she may be and what we shall one day hope to see her. Yet who, but the kind Father of all, would have the heart to place her there? What hand but his can choose the fitting time, and carry her through the fiery ordeal in such a way as may most perfectly accomplish his merciful design?

LIFE.

We met this morning a bright, star-like child, and had not gone above a furlong before we met an old man, feeble and almost blind. How different the two, and yet but a furlong between them. Three steps further on a radiant angel rose before us, uniting in himself the fresh, morning beauty of the child and the calm, thoughtful affections of the old man—the glorious consummation and issue of life. But there were those, who, seeing not the angel into which he had been transformed, wept because the dear old man was dead.

For the Register.

We see among the latest German publications "a Sermon of Dr. Channing's, translated by Schulze, Berlin;" and his "Lecture on the elevation of the Laboring Classes," translated by A. C. Ort, Freiberg. The latter we have heard had been before translated, we think in Switzerland. The place where it now appears is the great mining town of Saxony, where the laborers are not without some culture and liberal aspirations. As a theologian Dr. Channing is little known in Germany. When we recently visited that country, we did not, so far as we remember, meet any one who was acquainted with his works. The celebrated writer on dogmatics, Dr. Nitzsch, of Boun, had not heard of him; and asked somewhat impatiently, why he was not translated, if he was of any value.—Neander had not then read anything of his.—But one of Neander's disciples, to whom we lent the volumes of our American edition, was very much excited with admiration of them, and asked how it was possible that two such kindred minds as Neander and Channing should have lived at the same time in the world, and not have known one another. We read some passages to the master and gave some of the writings to the pupil, who purposed to use them in an essay on Channing, to be read to a theological club.—Neander approved his purpose, but cautioned him to beware of Channing's Rationalism. "Ja wohl; das wird gut sein; aber nehmen Sie sich in Acht vor dem Rationalismus darin." It was the pious and genial freedom of Channing, his rejection of dogmatic tyranny and appeal to the consciousness of the religious heart, with which the young scholar thought the Professor would be particularly gratified. With something rather of a mystical cast which we read to him, he did not seem impressed. The translator of this sermon we suppose to be a young man of our acquaintance, who having partly completed his theological studies in Berlin, came to this country as a private tutor about two years since.—We hope he will be successful in introducing our Doctor to the respect of the Doctors of Germany, among whom our country does not stand in over-high estimation with regard to its theological attainments and services.

In this connexion, it comes into our mind to relate that once at Neander's table, we had some disagreement with an Orthodox clergyman of New England, who was present, as to whether Unitarianism was Rationalism. The clergyman appealed to Neander, and, in his broken German, endeavored to persuade him to take his side. But the Professor was not to be persuaded; he drew the distinction with clearness, defining Rationalism to be that system which acknowledges no other source of truth than the human reason, and characterising Unitarianism as an "einseitig-verstandig Supranaturalismus," a form of supernaturalism in which the understanding is disproportionately exercised. And from this he would not be driven. S.

For the Register.

AN INTEREST IN CHRIST.

This is a favorite term with many Christians. It seems to have been originally a part of the now obsolete phraseology of Christ's paying man's debt to the divine justice. The idea which it now denotes, is, that by faith in a vicarious atonement we share in the benefits of that atonement; that by reliance on the merits of Christ in place of any righteousness of our own final salvation, we share in those merits, and thus have eternal life. Nothing can fall further short of the great ideas of the people, than such notions.

There is one declaration of Jesus, which presents things in a very different light from that in which Orthodox Christians are accustomed to view them. "Whosoever," said he, "shall do the will of my Father which is in Heaven, the same is my brother, and sister, and mother." This teaches not an interest in the merits of Jesus, as substituted in place of our own righteousness—our own which we obtain by God's grace through the efficacy of the truth as it is in Jesus. But it does teach that all who do God's will, share in the dearest affections of Jesus Christ. It does teach that our own righteousness, in the form and principle of obedience to his Father and our Father, is the great condition of whatever interest we can have in him, or he in us. How can such a fact fail to be observed by the attentive reader of the New Testament? Look at the sermon on the Mount.—Whose does the great Teacher there say is the kingdom of Heaven? It belongs to the poor in spirit, to the pure in heart, to the merciful, to the peace-maker, to those who persevere in righteousness notwithstanding persecution.—Who shall inherit the kingdom prepared for them from the foundation of the world? Those who have fed the hungry, clothed the naked, sheltered the stranger, relieved the sick, visited the prisoner. And what is all this but right-doing? What but acts of righteousness?—Who are they, on the other hand, that shall be excluded from the presence of Christ in the heavenly kingdom? They are the "workers of iniquity," they are those who do not the Father's will.

In opposition to such a view, the sayings of our Lord are used—"This is the work of God, that ye believe on him whom he hath sent." "If ye believe not that I am he, ye shall die in your sins." But what then? Is faith in Christ an opposite thing from obedience to the precepts of God's will? Is it to be distinguished from personal righteousness? Though faith and works are not just the same thing, yet is faith different from the spirit and principle of works of goodness? No. The reason why men are required to believe on him whom God hath sent, is, because he was sent to turn them from disobedience to righteousness. He "came to deliver us from all iniquity, and to purify unto himself a peculiar people zealous of good works." This is the central light in which his mission is to be viewed. The sum and substance of his commands are—Repent and do God's will on earth as it is done in heaven.—Behold Jesus publishing God's will! Behold Jesus the crucified! Faith in him is to accept of that same Jesus as the very Christ and messenger of God, whose are the words of the Father that sent him. Faith in him is for the sake of obeying the words which he spake, and for this alone. All other faith, be it even so strong as to move mountains from their firm foundations into the sea, is of no account. It may rely on his merits in place of one's own righteousness, with the most undisturbed repose. It may confide in his vicarious atonement, in all the different forms in which Orthodoxy chooses to express the doctrine, with the most raptuous assurance that God can now on that account, and on that account alone, "be just, and" yet "justify him that" so "believeth." But he that only so believes, is but as sounding brass and a tinkling cymbol. Nor has he any interest in the *affections* of Jesus, any part or lot in his kingdom, except in addition to such a belief, he has that which, as the principle of goodness, "worketh by love."—The latter is independent of the former, and the soul possessing it shall be saved. The former may exist, (alas! in how many it exists,) without the latter, to whom our Savior will say, notwithstanding all their confidence of an interest in him—"I never knew you."

U. S. F.

For the Register.

WHAT IS PRAYER?

Prayer is the Christian's joy, when like a mariner he is tossed upon the sea, seeking for some bright star which shall strengthen his hope; it is his solace, when disease renders him powerless, and the strong hand of death is upon him, then, like his Master, he prays, "Thy will, not mine, be done." When surrounded with every blessing, and his cup runneth over with mercies, then he prays that he may not forget the Giver.

Thus in every season, and under the influence of whatever circumstances, does the Christian pray. He loves to address his Maker, and inspired as if by the Holy Spirit, does he pour forth his thanks, and the prayer that he utters comes from a truly devout heart, and is accepted by Him, who knoweth all things. Prayer is not to be considered a hardship or a prescribed duty, but as a pleasure, which death only shall delay, and eternity continue. B.

For the Register.

FOR CHILDREN.

"Speak gently—let no harsh words mar
The good ye might do here."

How often does the recollection of an unkind word or action return to our remembrance!—How careful then should we be to "do unto others, as we would that others should do unto us."

I had a sister. She was a very loving girl, with large, dark eyes, beautiful hair and rosy cheeks, but her loveliness did not consist alone in personal beauty. She was *amiable* and a *Christian*. What more could be desired?

My sister was but a little more than a year older than myself. I loved her tenderly; she was my constant companion, and the sharer of all my joys and sorrows; we always went to the same school, and dressed alike; in short were as closely united as sisters could be. But I was not as amiable as my dear Lilias, and often troubled her. One day I particularly remember. We were sitting together in our mother's room when she asked me a question, at which although it was entirely harmless, I took offence, and answered her very petulantly. She did not speak, but looked sorrowfully at me, and her mild eyes filled with tears. I felt reproached, but was too proud to ask her forgiveness.

A short time after this event, Lilias was taken sick, and after an illness of many months, during which she was patient and gentle, not uttering a murmur, she died.

I felt her death deeply, I have never ceased to feel it, and often when I think of her, the remembrance of my unkind words, has made me shed tears. I cannot forget it, and I think I never shall. Why is it that I remember this incident so well, so much better than many others of a similar character which have happened to me? Perhaps I can tell you. I think it was because Lilias was so good and kind, that anything wrong which I did to her seemed worse than to do the same to others, and therefore made a greater impression on me.

Children, when you are tempted to do or say anything which will wound the feelings of another person, stop a moment, and think that your Heavenly Father sees you, and will bless you if you conquer the temptation. Remember too the pain and inexpressible sorrow, which a few unkind words gave the sister of Lilias. If you have a passionate disposition, pray God to give you strength to overcome it. If you are sincere in your efforts you will not fail. You must not despair if you do not entirely succeed the first time. Every new trial will be more easily conquered than the last.

To accomplish great things, takes a long time; nothing great is done without effort. And is it not a great thing to conquer a passionate temper, and become gentle and forbearing?

Remember the Bible, that blessed book, says: "He that ruleth his temper is better than he that taketh a city." That is, to apply it to this case; He that ruleth his temper, is better than he that does things which the world may praise, but which do no good. E. E. S.

For the Register

INSTALLATION AT ASHBY.

Rev. Theo. P. Doggett, formerly of Bridgewater, was Installed as Pastor of the First Church and Society in Ashby, on Wednesday, Feb. 24th.

Rev. J. C. Smith, of Groton, offered the Introductory Prayer and read the Scriptures.

The Sermon was preached by Rev. Samuel Barrett, of Boston; text, 2 Peter, iii. 11. "What manner of persons ought ye to be in all holy conversation and godliness."

The topic was; An earnest, elevated, religious character, on the part of Unitarians, as alone consistent with their doctrinal belief.

The Prayer of Installation was offered by Rev. Mr. White, of Littleton.

Charge, by Rev. Simeon Doggett, of Raynham, the venerable father of the Pastor. It was distinguished by its great principles of ministerial duty and usefulness.

The Fellowship of the Churches was expressed by Rev. Mr. Babbidge, of Pepperell.

Address to the Society by Rev. Calvin Lincoln, of Fitchburg.

Concluding Prayer by Rev. Mr. Chandler, of Shirley.

The Council,—convened according to usage,—adopted the principle of requiring *evidence* of Christian faith and ministerial qualifications, as the ground of their action. The usual certificates of professional standing were presented; and, at the requisition of the Council, the Pastor elect made declaration of his views of Christian doctrine, the basis of its authority, and the source for ascertaining its truths. This evidence was perfectly satisfactory, and furnished the necessary warrant for the action of the Council.

This Society has long stood firm in the maintenance of Christian influences. We congratulate them upon their present prospect of renewed success in promoting Gospel Truth and Righteousness. A.

For the Register.

A SINGULAR COMPARISON.

You have seen, said my uncle Andrew to me one day, when I had been lamenting to him that I could not interest my sisters in the Bible, you have seen the boys playing with a turtle which they had got out of the river. After it had been plagued a little, it would draw in its head and legs and tail into its shell, and lie like a stone, and the boys could do nothing with it, any more than if it were dead; but when they let it alone, it soon got into the water again, and swam about, and crawled up to bask on the sunny rocks. So it is with men about the Bible. The very name of it torpifies them. It would seem as if they had no sensibility to religious things. They are not receptive of anything that we say. But wait and leave them to the kind influences of nature and they will of themselves come up into the light of the sun and be happy. Anna now has been plagued about the Bible, and she is sick of it; but such an ingenuous mind as hers cannot live many years without experiencing its great attractions. Life is a schoolmaster that draws us to Christ.

Well, uncle, do you mean that we should give over all attempts to interest others in the Scriptures?

No, but I only mean that we must not be wilful and impatient in our endeavors, that we should consider the natures of those we deal with, and wait for the kind attractions of Providence to work with us, and furnish us opportunities, and make the frightened creatures at least put their heads out of their shells, that is offer to us some sensibility by which they may be affected. Luckily the Scripture is not all. There is also a kind sun in nature. And impressions from the scripture, too, are retained from our early years, and have considerable influence over us, even when the study of the scripture is distasteful to us. So, although I am very sorry also for what you are lamenting, I think we had better wait for opportunities, and not think that the care of other souls rests on us alone. S.

For the Register.

Boston, March 3d, 1847.

Mr. Editor:—It will be remembered that in your paper a few weeks since, there was an article entitled "Reckless Preaching." That article gave an accout of a sermon preached at the Baptist Church in Grafton, in which mention was made of the late A. F. Collamore as having been, "a gay, thoughtless, frivolous young man." The feelings of the relations and friends of Mr. Collamore were bitterly wounded by this unjust profanation of his character and memory. An explanation was immediately sought of the preacher who had been guilty of that profanation. Upon inquiry, the preacher's name was found to be Horace Seaver, an agent of the Baptist Bible Society. An interview was at once obtained with him, in which he declared his highest estimation of Mr. Collamore as a moral man, that his character in this respect stood above reproach, but that he had not supposed he was a religious man, and intended the epithets above mentioned, to have reference solely to his religious character; though he also acknowledged that he had no such personal acquaintance with him, whose name he had made so free with, as to authorise any distinct statement concerning his religious sensibility.

At the close of the interview he candidly confessed his great error in applying those epithets in any manner to the character of Mr. Collamore. He honorably consented to write to the minister of the Baptist Church in Grafton, asking him to make the retraction, as public as was the charge, and to address you on this matter, that the readers of your paper, might understand that the preacher of the sermon, an account of which had been given here in the article alluded to, entirely cancelled and revoked, as uttered upon erroneous supposition, all that he had said concerning the character of Mr. Collamore. Failing however, in this last part of his promise, I have felt compelled, in justice to the memory of an honored and esteemed friend, to perform it in his default.

Yours, J. I. T. Coolidge.

For the Register.

The enclosed article in relation to the private conduct of several ministers, members of the new defunct Evangelical Alliance, is considered by the numerous readers of one copy of the Register to be in such shocking bad taste, that they have unanimously instructed the undersigned to return it to you, under the impression that it may serve to sharpen the eyes of *those very dull scissors* which cut it from the London Inquirer.

It is so different from any thing ever before seen in any Unitarian publication, that they are convinced it got there by mistake, or that your Printer's "*Devil*" inserted it without leave.

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[The article alluded to above, was, when we sent it in, prefaced by some remarks, which would entirely take away the objection that our unknown friend and correspondent has made to it. We have no doubt that the statements, which we copied from the London Inquirer, are exaggerated. But we have sometimes seen in Ministers, not merely among the Orthodox, when away from their accustomed places of labor, a degree of levity, which could not but bring reproach upon their sacred calling, and we published the article with the preface, which was accidentally torn off, as a gentle hint to Ministers generally, in reference to an important matter. There are, even among the able and educated portions of the ministry, men of an unsanctified demeanor, and, not unfrequently, a mode of alluding to sacred things or of quoting scriptural language, which is any thing but reverent.

NEW PUBLICATIONS.

JUDGE DURFEE OF RHODE ISLAND.

The Panidea: or an Omnipotent Reason considered as the Creative and Sustaining Logos. By Theoptes. Boston: Thomas H. Webb & Co 1846.

A Discourse delivered before the Rhode Island Historical Society, Wednesday, Jan. 13, 1847. By Hon. Job Durfee, Chief Justice of Rhode Island. Providence: Charles Burnett, Jr.

We suppose that we infringe upon no moral law or social courtesy in coupling these two productions together. Although the first of them bears no author's name, the suspicion rests on such presumptive evidence as to be good ground for the belief that the Chief Justice of Rhode Island is author of the Philosophical Tract as well as the Historical Discourse.

They are two remarkable productions and evince a high order of intellect—a rare combination of metaphysical insight and practical wisdom. The Tract aims to treat the very loftiest subject of human thought—the nature and manifestations of the Divine Mind—the Omnipotent Reason. The Discourse is a learned, discriminating and enthusiastic statement and defence of the Rhode Island Idea of Government in its spiritual liberty and its political law.

We do not propose to fathom the depths of the Panidea. Many have looked it over in despair, and thrown it down with serious misgivings as to the sanity of the head that could send forth such visible darkness. But in common with some friends we have read the book carefully, and although far from claiming to ourselves high metaphysical honors, we are very firm in the faith, that it evinces the highest order of philosophical intellect, and that the charge of obscurity relates rather to the nature of the subject than to the author's method of thought or mode of statement. A lawyer-like consecutiveness appears from beginning to end. Although many might, and not without reason, call it a poem and not a philosophy, no poetic license need be alleged in excuse for chasms in the thought or inaccuracies in the statement.

One impression—and that a very salutary one—is made by this book—an impression of the Omnipresence of the Divine Mind in Nature, Revelation and the Soul. It tends to make a man less relying upon his isolated self-will and more disposed to trust in divine grace as manifested in all spiritual agencies. Its tone is transcendental, but not with the egotistical spirit that asserts for each man self-sufficiency, or even ability to find religious peace awarded. Through social institutions the divine reason also speaks, and thus the sacred office of law and worship is vindicated.

Rhode Island has always been affluent in original thinkers, whether native or adopted. On the shores of Newport, Berkeley, Hopkins and Channing have pursued their meditations, and prepared their great works. On the Narragansett bank, Warwick, Samuel Gorton in the intervals of rude border troubles indulged in mystic reverie, and built up that system of Christian theosophy, which, as some men say, distanced Jacob Boehmen and rivalled Emmanuel Swedenborg. At present the State is not intellectually barren in poets, scholars, thinkers. Rowland Hazard is one who has won honorable mention for his philosophical treatise on Language and his dissertation on the Genius of Channing. To speak of the analytic mind, logical method and executive power of Wayland would be superfluous. Let any candid man read the productions of the President of Brown University and the miscellanies of the Chief Justice of Rhode Island and say if he can, if any State in the Union can present superior, if equal specimens of original power in the same departments—minds more appropriate representatives of each of these two classes that every age as well as that of Pericles, produces, the practical and the ideal, the Anstotelian and Platonic stamp.

We do not mean to impeach Judge Durfee's practical wisdom by claiming for him a large measure of ideal power. He is a man of comprehensive mind and practical force. He exemplifies the doctrine of his historical discourse concerning the spiritual world and its relations to common life. Speaking of the first settlers he says of their notions of soul Liberty;—"In this its exalted and exaling element, the Reason is left to deal freely, and according to its own method with the Divine, the Eternal, the Infinite, the Absolute, and all that pertains thereto without let or hindrance. But in the region beneath, in this *meum* and *tuum* world, the proper sphere of the common-sense understanding of mankind—where man may jostle man, where each may claim to occupy the same space, to possess the same thing, to do the same act—they each joyfully accept law at the hands of their fellows, cautiously requiring, that it should be *only in these*, their *civil things*."

We will not rehearse the claims which the Judge sets up for Rhode Island in respect to religious liberty and political forethought, principle and energy, although his points are very strongly sustained.

Rhode Island is prosperous and hopeful—too exclusively devoted to industrial interests and ardent for money-making indeed, yet not negligent of the higher interests of learning and religion. Education has of late taken a remarkable start, and some of the once most benighted towns have now good schools, libraries and even Lyceums. These enterprises are carried forward much in accordance with the old Rhode Island Idea. Dictation and legislation have less power than persuasion and individual effort. But in her own way the little State has woke up, and is doing great things.

A beautiful poem from Mrs. Whitman's gifted pen is printed with Judge Durfee's Discourse. We know no woman in the country, who could

yet forth a more exquisite collection of poems than this lady. Thus poetry thrives somewhat here, and has not left the field solely to the dusty of cotton and corn. We regret that the muse of Albert G. Greene has been so long silent. His poems have been often enough stolen by others to induce him to tie them together and show them to the public with his own name on the back.

We might speak of the other beautiful arts here. A young man of privileged position favorably known as a painter, has all at once struck boldly into the department of sculpture. His some admirable busts and a spirited statue of the royal shepherd-boy David, do not deceive us, Hoppin of Providence will win a high name among the gifted sculptors of America. o.

PARK'S AMERICAN BIOGRAPHY. Vol. XXII. This volume contains the Life of Commodore Preble, by Lorenzo Sabine, and the Life of William Penn, by George E. Ellis.

The Life of Preble is well told, and, in its most important portions, is marked by that minuteness which gives its peculiar interest and value to biography. The style is clear and simple, and the book contains ample evidence of the industry of the author, who is well known for his thorough knowledge of facts, particularly those connected with our revolutionary war. We are glad to have these facts recorded. Every memoir like this adds something to the riches of our national history. This must furnish valuable materials for the future historian, and is, in itself, an interesting life.

The Life of William Penn is a just, discriminating and valuable, though brief memoir of that great and excellent man. Like the Life of Preble, it is not a compilation from other books, but the result of much original thought and investigation.

THE ONE PROGRESSIVE PRINCIPLE. By J. T. Headley. Delivered before the Literary Societies of the University of Vermont, Aug. 1846. Second Edition.

The "one Progressive Principle," is the doctrine of equal rights, or the Democratic principle. Its existence and progress from the time of Christianity is rapidly traced through some passages of brilliant declamation. The Revolutions of England and France come in as usual on such occasions, and the Orator, looking forward to new revolutions, says, "my fears of the issue are stronger than my hopes—I have but little faith in the wisdom of the masses, and still less in their virtue. I dare not trust my race." &c., &c.

In short he had an oration to make and he has made it. Evidently it went off well, and here is the Second Edition of it in print. But as evidently he had no very strong point to present, though he has written passages of a good deal of power.

PEOPLE'S JOURNAL.

We have received from Crosby & Nichols, the Agents here, three numbers of this very interesting and popular Miscellany. We know of no periodical of the kind, which combines so much that is pleasant with so much that is improving to the minds of the people. William and Mary Howitt have been among the most constant contributors. We are sorry to see that they have withdrawn, apparently in a quarrel, from the People's Journal, and set up a rival paper of their own, called "*Howitt's Magazine.*" We have seen the first number and find it full of pleasant matter, except one ill-natured article, written by *William Howitt*, which reminds us of a preface to one of Miss Bremer's novels some years ago, which, bearing the signature of Mary Howitt, pained many hearts, and almost drove away the charm that belonged to her name. It is now generally understood that the husband and not the wife was the author. The last number of the People's Journal that we have received, which fully sustains the interest of the work, promises that there shall be in the next a full account of the withdrawal of the Howitt's. Whoever may be in fault, we are sorry to see so good a cause marred by their misunderstandings.

GODEY'S LADY'S BOOK. Edited by Mrs. S. J. Hale.

The March No. of this popular periodical is very pleasant, with two or three engravings, one of uncommon spirit. It is a useful as well as agreeable work.

JUSTIFICATION BY FAITH. A Sermon by Rev. T. T. Stone, of the First Church, Salem.

We have not this discourse by us, and therefore are not sure that we have given the title correctly. The view, which it takes, is substantially the same as that generally taken by Unitarians;—viz., that there is no such thing as imputed righteousness;—that in proportion as we are just, we are justified and also sanctified. The just by faith, i. e., those who through faith become just, shall live. The doctrine of justification is traced through different ages of the Church. The Romish view and Luther's view of it are stated in such a manner as to show a good deal of philosophical precision, and the discourse evidently comes from one not accustomed to take his views from others, or to think them out superficially for himself. Some readers, we presume, after going through it with the degree of attention which they usually give to sermons, might possibly find it difficult to state the train of thought which runs through it.

PROVISION FOR PASSING OVER JORDAN. By Rev. J. Scudder, M. D.

This diminutive book was evidently written by a sincere and devout Christian and may give comfort to some. It has excellent precepts, and also statements which we cannot read without a shudder. "What a friend," it says, "is Jesus. He clung to thee, my soul. * * God the Father armed himself against him. * * * He was trodden as it were in the wine-press of the fierceness of the wrath of Almighty God. * * He (God) plunged the sword of justice into the very bosom of his son." Doctrines more detestable than these we know not where to look for. Certain we are that they find no countenance in the Bible. It pains us to speak so harshly of a book prepared by one who is spending his life for the conversion of the heathen. But does not the Hindoo wife make sacrifices as severe, to a doctrine not one whit more dreadful; though she may not have the consolations which come from other parts of Dr. Scudder's faith.

SEQUEL TO THE SO-CALLED CORRESPONDENCE between the Rev. M. H. Smith and Horace Mann, surreptitiously published by Mr. Smith; containing a letter from Mr. Mann suppressed by Mr. Smith, with the reply therein promised.

A very long title this to a pamphlet, which effectually disproves one charge which is often brought against Mr. Mann, viz., that he does not allow the use of the rod. We saw Matthew Hale Smith's Sermon when it first appeared in the Boston Recorder, and its scurrilous attack on the Massachusetts Board of Education; but, as we had previously known something of the author, we did not think it worth our while to reply to it by a single word. Since then, Mr. Smith has published a pamphlet additional to his Sermon, and that pamphlet is here reviewed by Mr. Mann, in such a manner as to show the utter recklessness and disregard for truth, which we had previously noticed in others of Mr. Smith's writings. A more thorough annihilation of a man's assertions we have never seen; but there are men both in religion and politics—we have two or three at this time in our mind—who have not conscience enough to know how ashamed they ought to be when convicted of malicious falsehood and misrepresentation. It must suffice to say that everyone of Mr. Smith's prominent assertions is proved to be utterly destitute of truth. We hope that all who have been prejudiced against Mr. Mann will read his pamphlet. We give a few extracts.

"You must allow me here, Mr. Smith, to speak in decided tones. You are touching solemn matters, at least with heedlessness, if not with wickedness aforethought. You accuse me before the world, of being opposed to religion in our schools. I regard hostility to religion in our schools, as the greatest crime which I could commit against man or against God. Had I the power, I would sooner repeat the massacre of Herod, than I would keep back religion from the young. My own consciousness acquits me of your accusation. I call the All-searching Eye to witness that it is as false as any thing ever engendered in the heart of man or fiend." * *

"What religion, then, shall be inculcated upon the young, in our public schools? I answer,—not my religion, nor yours, *as such*, nor the religion of any class or sect,—but the religion of the Bible. If your religion can be found in the Bible, then your religion is taught in the schools. If my religion is in it, then my religion is taught there. If we are both in error, then let us rejoice that there is a power which, if it fails to rectify to our faith, will save us at least from the woe of having transmitted a false faith to others, so far as we had sought to do. The Bible is one and unchangeable. Like Him whose providence it records, it is the same yesterday, to-day and forever. Customs and manners may change; arts and sciences may advance or recede; empires may rise or fall; but there stands this Celestial Luminary, ever shining upon the world with the same unquenchable light; and should ignorance and superstition, intolerance and bigotry, ever transiently obscure the brightness of its beams, yet we know they are only like the clouds suspended in our atmosphere, and intercepting the rays of the sun; and though, for a few miles above our heads, and for the handbreath of our horizon, the sky may look murky and dark, yet above that curtain, we know there is an immensity of light ready to pour back upon us, and to flood the world with its radiance. But suppose the interpretation of any man, or of any dynasty, could be made authoritative, and be *enforced* upon the community by legal pains or penalties, or be inculcated upon the receptive minds of children, as the only true interpretation; then the Bible loses its *character of permanency*; it becomes one thing under one ruler, and another thing under another ruler; it speaks one language under one government, and another language under another government. It changes its doctrines as its priests are changed, and the *Racca* of to-day becomes the *Rabbi* of to-morrow. I maintain, therefore, that the Bible shall go into our public schools enshielded from harm, by the great Protestant doctrine of the inviolability of conscience, the right and the sanctity of private judgment. I have endeavored to act in accordance with these great principles, so fundamental both to religion and to liberty; and I challenge any author, bookseller, school committee man, teacher, or other person, official or unofficial, to say that I have ever sought to invade his province, or to suborn him to act in contravention of these rules. They are the principles which the Pilgrim Fathers consecrated by their self-expatriation;—they are the principles solemnly ratified and confirmed by our constitution and laws; and, unhappily for your schemes, they are principles deemed sacred and inviolable by a vast majority of the people of Massachusetts. As for muzzling the mouth of every school teacher and every school committee man, or condemning them for the expression of a private opinion on any matter connected with the interpretation of the law, or the interpretation of the Bible, it is a gross violation of all Protestant principles; but it is what you have sought to do to me." * *

"Your first proof of *my* being opposed to religion in schools, is, that the Principal of the West Newton Normal school, "has issued a circular, in which he makes it the duty of his scholars, wind and weather permitting, to attend church half a day on the Sabbath, and do their walking for recreation on that day, in the morning and evening."

Who are the Special Visiters of this school? I answer, three orthodox gentlemen,—John W. James, Esq., of Boston, the Rev. Dr. Humphrey, late President of Amherst College, and the Rev. H. B. Hooker, of Falmouth. Are *they* opposed to religion in schools?

But you say, Mr. Pierce's circular "makes it the duty of his scholars,"—"to do their walking for recreation on that day, (Sunday,) in the morning and evening." This is unpardonable slander. The word "recreation" is not in the circular. The idea of "recreation" is not in it. You might, with just as much truth, have foisted in the word "*bowling*," Sunday morning and evening, (and *you* will understand what I mean by this,) as "recreation." On this point, I leave you to the *forgiveness* of all the teachers and the young ladies composing that school.

But let us hear the judgment of honest men, on this subject.

On the 3d day of Dec, last, about the very time when you were concocting these libels, and, (I add upon good authority,) when you went to the Newton school, *incog.*, to spy out the land, the above named Visiters,—Messrs. James, Humphrey and Hooker,—made their annual examination of the school. In their report to the Board of Education, signed by them all, after stating that they "regard the Sabbath and public worship, as divine institutions, intimately connected with the best welfare of society, and believe that an exemplary regard for them should be manifested by those beneficiaries of the State, who take so important a part in forming the character of the rising generation," they go on to say, that they had examined all the reports, in regard to attending divine service, and, "considering the diversity of religious sentiments in the school, and the remoteness of some of the churches, they [the reports] presented, on the whole, a favorable view of the habits of the pupils in this particular." They close their report, in other respects highly complimentary, with the following sentence: "The Visiters, in conclusion, cheerfully express their conviction, that this school exhibits the elements of substantial prosperity, and rejoice in believing that it has had, and will continue to have, eminent influence for good, on the interests of education in this Commonwealth."

This is but a specimen of the manner in which Mr. Smith's assertions are put down.

CHRISTIAN EXAMINER FOR MARCH.

We always welcome the richly stored pages of this true and able work. It can hardly, we think, be taken and read constantly by a family without elevating their moral, intellectual and religious character.

THE MONTHLY RELIGIOUS MAGAZINE.

We seldom have seen a Magazine so full of practical religious truth with so little that is dry and formal, as we usually find here.

THE CHILD'S FRIEND.

A very agreeable work, as our readers know, for children, having always a high tone in morals. It must be a great relief to parents to have this to put every month new into the hands of their children.

MISCELLANEOUS ITEMS.

SUMMARY. *Good.* By a vote of 12 to 8, the House of Representatives in Delaware passed an act on 19th inst., for the gradual abolition of slavery in that state. It is hoped the Senate will do likewise. —The magnetic telegraph is to be extended from Toronto to Montreal.—Several accidents have occurred recently on railroads, showing the necessity of more stringent regulations to secure the safety of passengers. We allude to collisions of trains growout of the carelessness or criminal rashness in running unnecessary risks.—The Cambria left on Monday with the largest foreign mail that ever went from this port, it contained 50,000 letters, exclusive of the newspapers and the Canada despatches.—$145,000, mostly in small sums were sent in the Cambria through Harnden & Co., it being the private remittances of Irishmen for the relief of their friends.—The Louisiana Volunteers who were wrecked on board the Ondiaka, are all safe: and have had no fight with the Mexicans as reported. They have reached Tampico. They escaped by a forced march.—Dr. J. C. Warren has resigned his professorship in the Massachusetts Medical College, a successor has not been appointed.—Three trains on the Worcester railroad came into collision on Wednesday evening. No lives lost.

RELIEF FOR IRELAND. We should be glad, if our limits permitted, to keep a record of all that is doing for the relief of the famishing in Great Britain. We hope that by and by, a full and accurate account of this national charity will be published: it will form a bright page in the history of our times. The following we copy from the Mercantile Journal.

RELIEF FOR IRELAND AND SCOTLAND.—There is an excellent feeling abroad on the subject of the famine in Ireland and Scotland. The people in this country begin to realize that there is *a nation* actually starving, dying by inches for want of food, and that we have the means to alleviate their dreadful condition. Meetings are held in almost every town, to devise measures for their relief, and an amount in money or in bread stuffs and clothing, will be sent across the water, which will be honorable to this country, and reflect credit on human nature.

The Treasurer has also received the following gratifying letter from one of our business firms, which shows the deep feeling that pervades the community.

BOSTON, Feb. 25th, 1847.

J. INGERSOLL BOWDITCH, Esq., Treasurer,—Sir: The *journeymen* employed in our Factory have given *ninety-two dollars and eighty-five cents* of their earnings on Monday last, to assist in the purchase of food for the destitute poor in Scotland and Ireland—to which we add $107 15.

Enclosed, please find our check on the State Bank for the amount, $200.

We are respectfully, your serv'ts,
HENRY N. HOOPER & Co.

We also learn that the interesting Laura Bridgman, at the Perkins Asylum at South Boston, who is deaf, dumb and blind, but whose heart is rich in affection and benevolence, has contributed a sum sufficient to purchase a barrel of flour for the destitute Irish.

A gentleman in this city, well known for his philanthropic feelings and exertions, received a few days since, one dollar from a person in a town in the interior, to be sent to the starving Irish. The same gentleman received yesterday the following letter from a distant town in another State, which is creditable to the feelings of the writer, a poor woman who earns her livelihood by her needle. She has contributed her mite:

"S——, Feb. 22, 1847.

Sir,—In looking over a Boston paper I saw there had been a meeting at Faneuil Hall to consider the best way to alleviate the distress that now exists in Ireland. I here enclose a five dollar note. It would delight me much if I had five hundred to send to the *Lord's poor*, but the 'widow's mite' will be accepted. I am over sixty, and have not a dollar but what I earn with my needle. The Lord will bless you for your Christian conduct in striving to ameliorate the sufferings of your fellow creatures. I hope this will come to hand safe. I would have sent it earlier, but it was not convenient. If it comes too late to send to Ireland, you will make use of it in any way your superior judgment dictates. Will it be intruding too much upon your kindness to let your servant call at Mrs. ——, H—— place, merely to say that Mr. —— has received a letter from S——.

Excuse the word servant—I am *English*.
Allow me, Sir, to subscribe myself,
With due respect,
——————."

THESE RESOLVES have been passed unanimously by the Massachusetts Senate and House of Representatives.

Resolved, unanimously, That the Legislature of Massachusetts views the existence of human slavery, within the limits of the United States, as a great calamity: an immense moral and political evil, which ought to be abolished as soon as that end can be properly and constitutionally attained; and that its extension should be uniformly and earnestly opposed by all good and patriotic men throughout the Union.

Resolved, unanimously, That the people of Massachusetts will strenuously resist the annexation of any new territory to this Union, in which the institution of slavery is to be tolerated or established: and the Legislature, in behalf of the people of this Commonwealth, do hereby solemnly protest against the acquisition of any additional territory, without an express provision, by Congress, that there shall be neither slavery nor involuntary servitude in such territory, otherwise than for the punishment of crime.

Resolved, That His Excellency the Governor be requested to transmit a copy of the foregoing Resolves to each of the Senators and members of the House of Representatives of this Commonwealth, in the Congress of the United States.

HINTS FOR PIANISTS. Have your piano-forte tuned at least four times in the year, by an experienced tuner. If you allow it to go too long without tuning, it usually becomes flat and troubles a tuner to stay at concert pitch, especially in the country. Never place the instrument against an outside wall, or in a cold, damp room, particularly in a country house; there is no greater enemy to a piano-forte than damp. Close the instrument immediately after you practice; by leaving it open dust fixes on the sound board and corrodes the movements, and if in a damp room the strings soon rust. Should the piano-forte stand near or opposite to a window, guard if possible against its being opened, especially on a wet or damp day, and when the sun is on the window draw the blind down. Avoid putting metallic or other articles on or in the piano-forte; such things frequently cause unpleasant vibrations, and sometimes injure the instrument. The more equal the temperature of the room, and the less the soft pedal is used, the better the piano will stand in tune. [Musical World.

The Government of Bavaria has permitted, as an especial favor to the editors of a Bavarian journal, to receive copies of English, French and German newspapers, which are refused admission into the kingdom; but they compel them not to let them go out of their office a single moment, and that they will not permit them to be read, except by those who need them in editing the paper. Moreover, they cannot keep these journals more than twelve hours in their hands, but must return them to the Government censors. So much for the liberties of the press in Germany.

In Etkerfeld, four hundred and thirty-eight families, most of them in comfortable circumstances, have resolved upon emigrating to the United States. It is expected that, this year, the emigrations from Germany will be more considerable than in any preceding year. In several parts of Germany, whole villages are preparing to emigrate. In others, the people are seeking to dispose of their property, in order to carry it to the United States. In all parts, a frightful degree of distress prevails. Government does what it can; but its efforts are powerless in its attempts to relieve so much distress.

Russia, Austria and Prussia have addressed a collective note to the Canton of Berne, as the principal Canton of the confederacy. In this note, they promise the Republic the continuation of their friendly relations, so long as she will respect, both in letter and spirit the treaty of 1815. This is equivalent to saying that they do not wish to have Switzerland make any change in her Constitution; or, in other words, that they wish to prevent her from attending to her own affairs. To this strange and imperious communication, the Council of Berne has answered: That such political questions concern Switzerland alone—that the Council of Berne has no account to render of its acts to any other than Switzerland—and that it was firmly determined to maintain the independence of the country, and would suffer no foreign interference. This energetic response has been received throughout the country by the warmest demonstrations of approval.

THE LIBERTY OF THE PRESS IN WURTEMBURG. The Wurtemburg Chamber of Deputies has recently shown, in its session of January, a remarkable degree of resolution, which shows how general and rapid has been the progress of general ideas beyond the Rhine. The censorship had excluded from the journals the news of the resolutions adopted by several municipal councils, who have resolved to hold public sessions. The deputy Romer has complained of it in very strong terms, and the debate has turned upon the fundamental dangers of the abuse of the censorship. Another deputy, M. Duvernoy, presented at length a motion to solicit from government an immediate declaration that should be of a nature to remove the apprehensions of the Chamber upon the subject of the censorship. This resolution moreover declared that the Chamber of Deputies could not recognise the legitimacy of any such institution, but protested against it as contrary to the guarantee inserted in their constitution. This proposition was supported with energy on all sides and voted by unanimous acclamations. The President once more demanded: Is any one opposed to the motion? If no one opposes, it will be presumed to be unanimously adopted. A general silence followed his question. The President then declared that the whole Chamber had pronounced against the censorship, and had demanded from their government the liberty of the press. The unanimous agreement of the Representatives of Wurtemburg in so grave a matter, has created the greatest sensation in Germany.

WEALTH OF PHILADELPHIA CITY AND COUNTY. Philadelphia can boast of a vast amount of wealth in the real and personal property of the city and county alone, without counting the immense amount invested in trade and commerce, and the heavy stocks of goods in the stores and warehouses of the city. The following is an exhibit of the assessed value of the real and personal property of the city and county, as returned to the State Government:

Real estate	$105,939,405
Horses and cows	417,467
Personal property	1,574,681
Furniture (above $300)	2,608,117
Carriages	163,463
Emoluments of office	173,177
Money at interest	21,019,336
Watches, (about)	100,000
	$131,995,646

[Philad. Ledger.

The city of Perigeux has been the scene of great commotion, growing out of the folly of its Bishop. M. Freytand, the Dean of the Bar of that city, who by his probity and disinterested benevolence had won the enviable name of the "poor man's advocate," died suddenly. In the absence of his sons, a few friends undertook the management of his funeral. But the bishop prohibited the performance of any religious rites, and shut the doors of the church against the mortal remains of M. Freytand, under the pretence that he had never recanted his oath of fidelity to the civil constitution of clergy, taken when a priest. He was inexorable to all the remonstrances made to him. The mayor felt compelled to interfere, the prefect sustaining him and placing a company of the line at his disposal, and insisted upon the funeral taking place upon the 17th. A young ecclesiastic sought to exclude them from the church, and to close the doors, but he was prevented by the soldiery, and he contented himself with simply protesting. When the funeral entered the church in the midst of a numerous crowd, they found the altars stripped of all their ornaments, the tabernacles were empty and open. The services took place in the midst of the greatest order and the deepest solemnity, although more than four thousand citizens thronged the church. In the evening a crowd collected on the square in front of the bishop's palace, with evident designs against him, but the police were vigilant, the authorities responding to the ill-will of the bishop by protecting him, and the crowd dispersed.

A NEW CATHEDRAL. The Indiana State Sentinel says that the Roman Catchlic Bishop of Indiana has purchased valuable property to a considerable extent, on the outskirts of the city of Indianapolis, on which he intends to erect a splendid Cathedral.

In addition to this, the President and Holy Brothers of Notre Dame du Lac Seminary, at South Bend, we understand, will move the principal branch of said Institution to this city. Already has brother Joseph, deputed for that purpose, made arrangemens for purchasing one of the most eligible sites in this vicinity, being just on the outskirts of the city, on high and commanding ground, with very considerable improvements, such as buildings, 15 acres cleared, with orchards, &c. This location is one of the very best, in our opinion, in the country. [Louisville Transcript.

CORN. Thirty thousand bushels have recently been purchased near Springfield, Ohio, at 25 cents per bushel.

Indian corn is worth two dollars and sixteen cents a bushel in England, and but little more than nine cents in Illinois.

MARBLEHEAD ENTERPRISE. We are glad to notice in the Salem Gazette, an account of efforts by the enterprising citizens of Marblehead, to introduce the manufacture of cordage and ship building in that town. The misfortunes of the fishing business, and especially the late deplorable loss of life among those engaged in it, have naturally turned the attention of many citizens to the subject of seeking new channels of enterprise. A cordage company has been incorporated with a capital of $60,000.—When in operation they will give employment to a large number of hands. They expect to manufacture about three tons of cordage in a day. As Marblehead is said to have peculiar facilities for ship building, it is in contemplation, we understand, to establish a ship yard. May success attend their efforts.

Accounts from Constantinople, dated Jan. 13th, announces that the Circassians have gained a brilliant victory over the Russians.

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Order Box in the door.
j16 tf

☞REV. CHARLES SPEAR will preach on the Proper Treatment of Criminals in the Unitarian Church in Somerville, next Sabbath, in the afternoon, and on Capital Punishment in the evening. mb6

☞The QUARTERLY CHARITY LECTURE will be preached in the Old South Church, To-morrow Evening, at 7 o'clock. mb6

☞The CAMBRIDGE MINISTERIAL ASSOCIATION will meet at Mr Hodges, in Cambridge, on Tuesday, the 9th of March.
mh6 WM. NEWELL, Scribe.

MARRIAGES.

In this city, William P. Sheffield, Counsellor at Law of Full River, to Miss Lillias W. daughter of Samuel Sanford, Esq. of this city.

In Cambridge, 25th ult., by Rev. B. I. Lane, Mr. Anson J. Stone, of C. to Miss Mary A. Lane of Brighton.

In Danvers, Mr. Nathaniel M. Hooper of Boston, to Miss Emily E. Goldsmith.

In Haverhill, Mr. Charles H. Morse of Roxbury to Miss Emily A. Stanford of Munroe, Me.

In Albany, Mr. Edward Chase of Salem, to Miss Lucy Whitney of Westminster.

In Albany, 24th ult., Mr. James E. Russell, to Miss Susan Patterson, both of Springfield.

In New York, 10th ult., Mr. Sullivan S. Wilcox of New York to Miss Adeline A Dodge of Hamilton, Mass.

In Amesbury, 25th ult., Mr William R. Ellis, of Boston, to Miss Mary Jane, daughter of Capt. Nathaniel Webster of Amesbury.

In Worcester, 25th ult., Mr Ransom Richards to Miss Harriet A. Flagg; Mr Levi B. Flagg to Miss Mary Harrington.

DEATHS.

In this city, 22d inst., at the residence of Thomas R. Sewall, Esq., Mrs Abigail Sewall, relict of the late Chief Justice Sewall, 80.

On Sunday last, Edward Holbrook, Esq., 74. Mr. H. was one of the oldest merchants in Boston, having transacted business on Long Wharf for about half a century. He was among our most worthy and respected citizens.

At sea, on the passage from Marseilles to Gibralter, Capt. Abner Goodhue, of Salem, 47, master of bark Merlin, of Boston.

In Milton, Joseph N. Howe, Esq., 75.

In Waltham, Mrs Betsey Bridge, 87.

In South Yarmouth, 11th ult., Mr Judah Crowell, 27, a graduate at Harvard University in the class of 1844.

In Hyannis, 25th ult., Mrs Mary A., wife of D. P. Knox, 29.

In Orono, Me., 22d ult., Paul Dudley, Esq., of Milford, Me., a native of Roxbury, and a soldier of the revolution. He was in the battle of Lexington, and also aided in erecting the fortifications on Dorchester Heights.

In South Boston, 27th ult., of consumption, Mrs Sarah L., wife of Edward S. Hudson, 31.

In West Cambridge, 26th ult., Mrs Rebecca, widow of the late Jonathan Whittemore, 70.

In Hanson, Linas Perkins, 49.

In Andover, Dustin Sleeper, 27.

In Portsmouth, N. H. Mr Henry Nowell, 29.

In Lynn, very suddenly, Josiah Eaton, 63, formerly of Framingham.

WHOLESALE AND RETAIL
House Furnishing Store.
LINEN SHEETINGS.

BENJAMIN & E. JACOBS & CO., NO. 35 TREMONT ROW, a few doors north of Tremont House, have received by the late arrivals, their Spring supply, 300 PIECES OF LINEN SHEETING, viz: 9-8, 5-4, 7-4, 8-4, 9-4, 10-4, 11-4 and 12-4 wide.—These Goods, being of their own importation, will be found of a very superior fabric. They respectfully invite their customers and purchasers generally, to examine the assortment. Also, just received a great variety of fresh imported HOUSEKEEPING ARTICLES, of the latest styles. As their store is entirely devoted to HOUSE FURNISHING GOODS, purchasers can rely on getting the very best fabrics—and the Linen Stock particularly warranted free from all admixture of Cotton. All of which will be sold at the lowest market prices. mh6

LITTELL'S LIVING AGE, No. 147, 12 1-2 cents; Emigration from Great Britain to Virginia; Slavery Retards accumulation of wealth and population; Letters on American Slavery; The Smuggler's last fight and death; Sir Walter Scott's Tombstone; A Felon, but a Fellow Creature; Story of an Edinburgh Sedan Carrier; The Dwarf Nation Idea; Tobacco Depot, Liverpool; Gossamer Mitts: Mr. Coleman's Visit to England, 2d article; Visit to Lord Rosse's Telescope; A Rhyme for the Time; Present State of Physical Science; Rev. Dr. Scoresby and Factory Girls in England; Woman's Courage; Three English Midshipmen in Mexico; Correspondence, Poetry, Scraps, &c.

Published every week at six dollars a year, by
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mb6 165 Tremont street.

MR. WHITE'S EULOGY ON PICKERING. Eulogy on John Pickering, LL. D., President of the American Academy of Arts and Sciences; delivered before the Academy, Oct. 28th, 1846, by Daniel Appleton White, Fellow of the Academy. Published by order of the Academy, 8vo.

Published and for sale by JAMES MUNROE & CO., 134 Washington, opposite School street. mb6

LIFE OE JOHN FOSTER. The Life and correspondence of John Foster, edited by I. E. Ryland, with notices of Mr. Foster as a preacher and a companion, by John Sheppard, author of Thoughts on Devotion, etc., etc.

Fresh supply just received by JAMES MUNROE & CO., 134 Washington, opposite School street.
mb6

WANTED, No. 7. Those subscribers who have done with their copy of the Christian Register for Feb. 13th, No 7 of this volume, will do a favor to the publisher by forwarding it through the mail, to the address "Christian Register, Boston." mb6.

THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, No CXL, for March, 1847. Edited by Rev Drs Lamson and Gannett.

—CONTENTS—

Art 1. Moral Influence of War;
2. Man's Enmity to God;
3. Conclusion of Plato's Georgias;
4. Writings of George Sand.
5. Clough's Select Works;
6. Peabody's Sermons on Consolation;
7. Poetry and Imagination;
8. Critical Remarks on the Accounts of the Transfiguration;
9. Poetical Contributions;
10. Moreli's History of the Philosophy of the Nineteenth Century;
11. Notices of Recent Publications;
12. Intelligence, &c. &c.

Published by CROSBY & NICHOLS, 118 Washington st. 3t f27

A NEW ENGLISH PERIODICAL. The Howitts Journal, edited by Wm and Mary Howitt, No 1, for February, contains 6 Engravings. Among the contributors to the work will be many who take the highest rank as writers both in England and this country.

Terms $2,50 a year.

Also, just received, the January and February numbers of the Peoples Journal. This periodical is too well established to need commendation. It will retain nearly the whole of its old list of contributors with the exception of the Howitts.

CROSBY & NICHOLS, Agents for New England, 118 Washington st. is3t f27

SUNDAY SCHOOL MANUALS. The attention of those interested in Sunday Schools is requested to the following Sunday School Manuals published within a year by CROSBY & NICHOLS.

Cartee's Questions on the Four Gospels, in 2 parts.
Lessons on the Parables of the Savior, by Rev F. D. Huntington.
The Ministry of Christ, with Questions, by Rev T. B. Fox, a new and much improved edition.
A Manual on the Book of Acts, by do.
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Important Correction.
DENTAL SURGERY.

IT having been currently reported that, in consequence of the recent discovery of which I am the proprietor in this and foreign countries, I did not intend to prosecute my profession any longer, I take this opportunity not only to announce my intention to the contrary, but also to apologize to my patients and friends for any seeming want of attention for the last few months, assuring them that my profession has ever been uppermost in my mind. It now affords me great pleasure to say that I have made arrangements with Mr EDWARD WARREN of Boston, who has taken charge of my patent in this country, and with JAMES A. DORR of London, who is my agent for Great Britain and her colonies; and that I am now fully prepared to resume my practice. And it is with the grateful sense of my obligations, that I announce to my patients, that I have enlarged my DENTAL ESTABLISHMENTS, and perfected the manner of doing my work, and that I am in the possession of the most valuable inventions that have ever been introduced into the practice of Dentistry.—A method of overcoming pain in EXTRACTING TEETH and performing dental operations, and in surmounting difficulties usually attending the wearing of artificial teeth, such as moving about, lacerating the jaws, impairing the speech, causing bad breath, not aiding in mastication, and to the great mortification of the patient, constantly dropping down, has been an object of strong desire in the profession from an early period. I have devoted several years to this important branch, and a triumph over these difficulties, as accomplished by my present inventions, cannot but be hailed as an important auxilliary to the comfort and happiness of mankind.

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The following extracts are from late London Publications:—

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POETRY.

THE STAR AND THE CHILD.

A maiden walked at eventide
Beside a clear and placid stream,
And smiled, as in its depths she saw
A trembling star's reflected beam.

She smiled until the beam was lost,
As 'cross the sky a cloud was driven;
And then she sighed, and then forgot
The star was shining still in heaven.

A mother sat beside life's stream,
Watching a dying child at dawn,
And smiled, as in its eye she saw
A hope that it might still love on.

She smiled until the eyelids closed,
But watched for breath until the even;
And then she wept, and then forgot
The child was living still in heaven.

[Tribune.

A SISTER'S LOVE.

More constant than the evening star
Which wildly beams above—
Than diadem—oh! dearer far
A sister's gentle love!

Brighter than dew-drop on the rose,
Than Nature's smile more gay—
A living fount, which ever flows,
Steeped in love's purest ray.

Gem of the heart! Life's gift divine,
Bequeathed us from above,
Glad offering at affection's shrine—
A sister's holy love!

MISCELLANEOUS.

For the Register.

TALES OF THE CHURCH: NO. XI.

OLDCASTLE, LORD COBHAM.

A. D. 1413–1418.

King Henry the Fifth held his Court at Kenelworth. The solemnities of mourning for his royal father were now over, as well as those which the young monarch had commanded in honor of his father's predecessor, the unhappy Richard. The nobles had beheld with astonishment the change which had taken place in the character of the hitherto dissipated prince. The chief justice, against whom he had been supposed to cherish deep resentment, not only retained his office, but appeared high in the favor of the king. No other councillors however exercised an influence over the royal mind equal to that enjoyed by the dignitaries of the church. As was natural in such a case of sudden conversion, Henry appeared to regard his spiritual advisers as the authorized expounders of wisdom, human and Divine. Happy had it been for England and France, for that generation and for the succeeding one, had they exercised their power in a manner more becoming the ministers of the Prince of Peace.

The public audience for the day was over, and the king in his private cabinet was engaged in conversation with the Archbishop Arundel.

"Be assured, my reverend lord," said the monarch, as the conference terminated, "that we will yield no countenance to these pestilential heresies. But I yet trust that one so worthy as a statesman and a soldier, will not be found irreclaimable. If he be, I leave him in your hands. Your blessing, my lord: and remember us in your holy meditations.

The attendant chamberlain, when the Archbishop had withdrawn, announced that the Lord Cobham was, according to command, in waiting.

He was admitted, and the king, with some agitation mingled with the gravity of his manner, raised him as he knelt. There was sadness, mixed with respectful firmness on the countenance of the noble, as he stood to hear the words of his sovereign whose import he well divined. He was yet in the strength of manhood, though beyond its prime, with a form and bearing becoming his reputation as "one of the bravest men and best officers in England.

"We have sent for you, my lord," said the king, "of our love to yourself and to your house, that we might learn by personal conference with yourself, rather than by harsher and more formal means, the truth of charges that are brought against you. We have not forgotten the services of Sir John Oldcastle, and your marriage with the heiress of the house of Cobham, gives you another claim on our kindness, of which this conference shows that we are not unmindful."

"It is worthy of a right noble and gracious prince," replied the baron; "and I beseech your grace to believe, that if John Oldcastle has been found faithful in the past, he is not less faithful now. Can any accuse me of an unduteous thought towards my sovereign?"

"Not against us, my lord," said Henry, "but you are charged with rebellion against the King of heaven. The commissioners appointed to enquire into the growth of heresy, report that the chief cause of its alarming increase is the patronage given to it by the lord Cobham. You have encouraged clerks from Oxford and elsewhere, they say, to spread the errors of Wickliffe through the realm. From Canterbury, from London, Rochester and Hereford, we hear of preachers of Lollardry maintained by you; and you are charged with having copied with your own hand, and caused to be copied and circulated by others, the writings of Wickliffe himself."

"May I remind my sovereign, that his own noble grandsire, John of Gaunt, held this same John Wickliffe dear! I have heard that when the Archbishop Courtenay would have brought the priest to trial, the duke interposed his authority, and suffered them not to touch a hair of his head."

"It is not for us, lord Cobham, to be guided in all things by reverence for the departed. The evils of Wickliffe's doctrine had not then shown themselves. Thousands had not been drawn away to cast off all reverence to the holy church. The king, my father, acted otherwise; and in his reign you well know, the priest Sawtre suffered by fire."

"And John of Cobham is to be the next."

"No, my lord," said Henry, hastily, and with quivering lip: "I cannot think that one who owns the best blood in England can persevere in maintaining these doctrines of the base rabble, who clamor against the Pope as they do against all dignities. Admit that you have fallen into error; the reverened bishops tell us that since we have given our time to divine studies, we have profited somewhat, and are indeed, not an unskilful champion. We would fain try if we cannot gain, by favor of the blessed saints, such a victory over the arguments of heresy, as may save both body and soul."

The intended convert smiled sadly, at the mingled vanity and kind feeling of the king, which prompted this conference, destined to be the alternative or the preliminary to the strong arguments of stake and fagot. Long did they converse, and much and openly did the Lord Cobham speak of the merits of Wickliffe's translation of the New Testament, which he had been engaged in diffusing,—of the former usurpation of the see of Rome, and its recent degradation.

"For seventy years," he said, "was the seat of the popes removed from Rome to Avignon, in the dominions of the king of France; and there a court was held, entirely subservient to French influence, and infamous by avarice, licentiousness, and every species of corruption; and now, for more than thirty years, we see a still more degrading spectacle; a pope at Rome, and one at Avignon, denouncing each other as heretics and schismatics; and of late years a third denouncing both the others, while the whole contest shows that these holy men regard neither the peace of Christendom, the truth, nor their own honor."

"We have heard you through, my lord," said the king in deep displeasure. "To such language we deign no answer but this. The authority of our holy father, Pope Alexander V. is now acknowledged by nearly all Christendom. The unhappy schism in which you so insolently triumph, is well nigh at an end. Will you submit, as a good subject and a Christian man, or will you perish, here and everlastingly! Take heed, lord Cobham, to your answer."

With a mein of lofty respect, the baron replied, "I ever was a dutiful subject to your majesty, and I hope ever shall be. Next to God, I profess obedience to my king. But as for the spiritual dominion of the Pope, I never could see on what foundation it is claimed, nor can I pay him any obedience. As sure as God's word is true, to me it is fully evident, that he is the great Antichrist foretold in holy writ."

The king spoke not, but frowning, made a signal that he should retire. The subject knelt on one knee, as to kiss the royal hand, but the signal was hastily repeated, and John lord Cobham quitted the presence chamber.

About eight months after the interview just described, there was an unusual stir in Smithfield. Long before day, numbers of wagons were to be seen, from which their owners were hastily unloading the materials for erecting and furnishing booths for the refreshment of the expected multitude. Workmen were busy in preparing benches, which would secure a high price from those who might be wearied with long waiting. Meanwhile, in one wide central space, kept clear by officers of the city, preparations were going on which betokened the nature of the anticipated scene. A strong post was fixed in the ground attached to which was a ponderous chain; near this were fagots which men were employed in piling around the stake. Yet amid all this, as if to deepen the bitterness of death by the mockery of respect, were marks that showed the rank of the intended victim. The chain that hung against the stake was not of iron, but of gleaming brass; and above, as over the gate of some noble house of mourning, was a hatchment bearing a baron's coronet. The numbers around the guarded area continually increased, and the shuddering silence with which each party as they came, gazed on the portentous arrangements, gradually yielded to the confused sounds of a multitude, consisting of persons of various character and age. The attendants who had with difficulty kept the central ground from the gathering crowd, were now reinforced by a strong party of the city guard, in their buff coats and armed with partizans, and soon processions of monks, from the monastery of Whitefriars, and the abbey of Westminster, came with crucifix and sacred banner, chanting the penitential psalms. These were followed at length by a procession of a similar character, but more numerous and splendid; and surrounded by ecclesiastics richly clothed, himself in the full array of his new dignity, came the Archbishop Chicheley, the successor of Arundel, and the same by whose advice Henry afterwards undertook his war with France, more favorably known to posterity as the founder of All Souls' College, Oxford. Then came in state, the lord mayor and other magistrates of the city, and not a few of the nobility of the kingdom.

And now the sun had risen, and the vast crowd who had assembled to see a fellow man die for his belief, waited momentarily the appearance of the victim,—when a rumor spread from that portion of the throng nearest the Tower, which as it passed from man to man, increased even to wildness the excitement already existing. A messenger on horseback, easily distinguished as a king's pursuivant, entered the guarded space, and communicated with the Archbishop. Eager conversation followed among the ecclesiastics and the magistrates and nobles present; again and again was the pursuivant questioned. Meantime the tumult of inquiry and exclamation among the crowd was like the roar of the ocean. All knew that the prisoner had fled; but with this authentic intelligence, different particulars were connected, as it passed rapidly among the excited concourse. Some said that the condemned nobleman had forced his way, single handed through the guards; others, that some of the keepers of the tower had assisted his escape and were also missing; while others again charged the Lieutenant of the Tower himself with a betrayal of his trust. Those most given to the marvellous asserted, that the evil one himself had been seen to bear off the heretic through the air,—whether it might be to temporal safety or to infernal punishment. Others, less superstitious, but scarce less timid, whispered that the lord Edmund Mortimer too had fled from the Tower, of which he also had been an inmate, and that he would strike again for his right to the crown.

"By my troth," said a gay member of the bowyers' guild, "I care not an he do. There's but scant sale of bows and shafts since Shrewsbury field."

"Hold in, Humphrey," said another, "seest thou not you knave of the Earl of Westmoreland's looking this way! Guard your tongue, that ye speak no treason."

"Nay," replied Humphrey, "I would fight for the king, as long as any man. Did not I often see him when he was prince, in his wild disguises!"

"Hold in again, madcap, if ye will not ruin yourself," said his former monitor, while at the same moment a violent blow from the man-at-arms of lord Westmoreland, had nearly laid the incautious speaker on the ground.

"Nay, no blows, master, though you be a lord's man," exclaimed two or three of the bystanders. But the man-at-arms heeded them little, "Let the knave trader take care how he speaks again of kings and lords. He has got off well now; another time he may find it a hanging matter to wish for treason."

The following night the gates of London were shut, and the citizens commanded to remain within their homes. In St. Giles's fields was stationed a large body of men at arms, parties of whom proceeding thence, patrolled the various avenues to the metropolis, securing the persons of all whose appearance awakened suspicion. Among these patrols however, one at least encountered a formidable resistance; and a conflict ensued between two parties, each numbering some half score men at arms. Already some had fallen, the leaders were engaged hand to hand, and the commander of the patrol was struck to his knee by a well directed blow of his opponent, when his party, leaving those with whom each was engaged, sprung to the aid of their chief, with the cry of "Rescue the king; a Henry, a Henry!"

"The king!" cried the opposed leader, dropping the point of his sword.

"That is the voice of Cobham," exclaimed the king; "seize him, seize the heretic and traitor!"

But the adherents of lord Cobham had now gathered round him, outnumbering those around the person of Henry; and before the contest could recommence, he exclaimed, "Let no further blow be struck. I seek not your life, king Henry; nor would I for my own wrongs have raised this sword. But in the Tower I have learnt to know the injured Mortimer,—him whom king Richard declared to be his heir;—him whom you have kept in bonds that your usurpation may be unquestioned. For his rights and for the liberties of England I strike;—but not against the person of him to whom I once have knelt."

The baron and his followers had withdrawn, when the king was joined by the Earl of Exeter, to whom he briefly related his encounter.

"Where is the rebel!" cried the Earl; "on, merry men; a thousand pounds upon his head!"

"No," said Henry, "his plot is now defeated, and we are safe. He shall have this chance for life; thus we are even; but woe to him if he escapes not now."

Four years had passed, and the awful preparations of death were again made in Smithfield. Betrayed by the tenants of the lord Powis, Cobham was at last led forth to die. What remains shall be told in the words of history. "He was brought out of the Tower with his arms bound behind him, but with a cheerful countenance. Arrived at the place of execution, he devoutly fell upon his knees, and implored of God the forgiveness of his enemies. He then stood up, and briefly addressing the multitude, exhorted them to continue steadfast in the observance of the laws of God, as contained in the Scriptures; and submitted to his fate with the intrepidity of a hero, and the resignation of a martyr. He was hung up alive, by the middle, with iron chains, on the gallows which had been prepared; under which a fire being made, he was burned to death."

S. G. B.

THE NEW CARPET.

BY ELLEN ASHTON.

"How lovely—is it not beautiful! I never saw anything half so elegant—and to think how cheap!"

Such were the exclamations of Harry Howard's young wife. She was standing with her husband in a fashionable carpet store, the clerk of which had just unrolled a piece of Brussels carpeting, saying,

"Now, madame, if you wish a really beautiful article, here it is; and a price too I am almost ashamed to name; but we bought the goods low and are anxious to close them out. You see the superior brilliancy of the colors. Indeed, ingrain carpetings are going quite out of fashion; for manufacturers now reserve their best patterns for Brussels. Besides, the latter outwears the former, so that, though the first cost is higher, in the end the one is no dearer than the other."

Mrs. Howard had intended to purchase an ingrain carpeting; her old one had been of that kind and she had always thought it quite good enough. Her husband was not rich, but his business being excellent, he had saved something annually, and was in a fair way to lay up a competence for his old age. Harry Howard's exactness and rectitude were proverbial; he had the reputation of being economical also; so that he was very generally regarded as a rising young man.

His wife was a partner, in all respects, suitable for him. She was moderate in her wishes, careful in her household, an affectionate wife and a provident mother. Harry loved her devotedly, for he thought her as prudent as she was kind. But she had her little foibles, as well as other folks; and her peculiar weakness was to be proud of her house and furniture.

As the clerk unrolled the piece of beautiful Brussels carpet, she felt a sudden and strong desire to possess it; and his eloquence speedily shook the objection which prudence had first started in her mind. When he had finished she looked wishfully at her husband.

"It is very pretty," said he.

"And so cheap!" replied his wife.

"I am telling you the truth," said the clerk with emphasis, "when I declare on my honor that we could not import these goods to sell at anything like this price."

"The ingrain looks very dull beside it," said the wife; "but still, perhaps that will do for us quite as well as this." And she turned away with a sigh after this effort to resist the temptation.

"Well do as you like, my dear," replied her husband; "I am sure I can trust your good sense. The carpet will cost more than I had thought of giving; but then, as you say, it will outwear an ingrain one."

"Yes, sir," said the clerk, "I know a friend who bought an article like this five years ago—a different pattern you know, but the same quality of goods—and it looks as fresh to-day as when it was put down. You could not find an ingrain carpet to do that."

"No indeed," said the wife, looking inquiringly at her husband.

"Well, let us try it," was his reply, for he saw his wife's heart was set on the purchase.—"It is but fifty dollars more at any rate, and fifty dollars can't break me."

Mrs. Howard had not quite satisfied herself that she had done right, for as she walked home she said—

"I know some will call it useless extravagance but in the long run it is cheaper, you know as the clerk said. And besides I can soon save it out of other things. I will manage without a new silk dress this winter, and my old bonnet will do very well with a little fresh trimming.—Oh!—we shall not feel it by spring."

The carpet was put down, and then Mrs. Howard declared that it was prettier than ever. It was indeed the proudest day of her life. Not one of her acquaintance possessed a Brussels carpet, and she reflected with considerable complacency on her superiority. It was her delight to exhibit it to her female friends, who, actuated by curiosity, or envy, lost no time in calling to see her new treasure; and she especially enjoyed the triumph it afforded her over one or two, who, hitherto had surpassed her in their style of living.

The carpet had been down about a month, when one evening Mrs. Howard said to her husband,—

"Your mother was here to day, my dear, and was in raptures at our new carpet. She says she never saw anything half so handsome. But she thinks our chairs entirely too common for it, and cane-bottomed chairs with a Brussels carpet *do* look shabby, I confess. Don't you think so, my dear?"

"I am more than half of your opinion," said her husband, "and thought so from the first.—I wonder what a set of mahogany chairs would cost?"

"I don t know, indeed. A great deal of money, I have no doubt. Mrs. Stetson paid seven dollars a piece for hers. We must do without mahogany chairs until we get rich."

Though Mrs. Howard said this, it was with a sigh. The conversation dropped, nor was the subject alluded to for several days. But whenever Mrs. Howard went into the parlor, she thought how great an improvement mahogany chairs would make; and though at first she repelled the idea of their purchase as too extravagant, she finally began to regard it with less aversion. One day, however, her husband came home—

"My dear," he said, "I saw a set of mahogany chairs to day at auction, and they sold very cheap, being bid off for less than four dollars a piece. I almost wish you had been there, for if you had liked them, we could have got them at a bargain."

"What a pity!" said his wife, heaving a profound sigh.

From that day the desire of possessing a sett of mahogany chairs became an engrossed one with Mrs. Howard. Four dollars a piece was so very cheap! If she could only obtain such a bargain! She attended all the sales and visited all the auction rooms! and at last found a sett to suit her. On the day of the sale she was there punctually; but another person seemed equally anxious to have the chairs; and so Mrs. Howard was forced to pay five dollars a piece for them.

"It is a little more than we thought of paying," she said. "But they are very handsome, and such a bargain! Several were quite disappointed when they came and found the chairs sold. I am sure I could have sold the purchase at a profit. But I don't regret the cost a bit, since they look so beautiful."

Harry, as the reader may have guessed, was of an easy, good natured disposition, and willingly yielded to his wife's opinions. If he felt any misgivings at this departure from economy, they soon vanished like his wife's.

The chairs were scarcely arranged in the parlors, before some visitors suggested how much new sofas would improve the rooms, and so finally new sofas were bought. After this came mirrors and pictures; for each new acquisition only made Mrs. Howard wish for more.

The love of display now became a ruling passion with her. Hitherto she had been very well contented with her old associates, who were generally people in her own rank in life; but now with her increased elegance of her house, she aspired after more fashionable acquaintances.—Visiting their dwellings, she saw furniture more elegant than hers, and to rival them was continually adding some new article to her own rooms; so that at length her parlors once so plainly furnished, blazed with candlebra mirrors, sofa-tables and gilded vases in the most fashionable styles.

Two years after the purchase of the new carpet, you would scarcely have known Harry's house. His own habits and those of his wife's had changed also. Formerly his evenings had been spent at, or in a sociable visit to his neighbors, where there was neither ceremony nor expense: but now he and his wife were nearly always abroad at some gay party, and when they remained at home it was to entertain a circle of friends with considerable display. The Howards had got quite out of the sphere they had been brought up in. They had become involved in a round of visiting entertainments and balls. Every evening a little party was projected at their house or another, or else seats were taken at the theatre for the whole company. Display and extravagance had altogether supplanted that love of order and economy which had once been the characteristic of both Harry and his wife.

It was not without many a misgiving that the young couple continued this new career they had begun; but the truth is, habits of expense are more easily acquired than got rid of, and their new friends were so charming, or so fashionable, and their own vanity was secretly so much pleased with the notice they had taken of them, that both Harry and his wife soon found their fears daily less troublesome, and gave themselves up with more and more rest to the pleasures of their new mode of life.

Among the warmest friends Harry possessed, was a Mr. Harvy, an old gentleman who had grown rich in a small business by slow economy. On Harry's starting out in life, Mr. Harvy had been active in assisting him not only with his experience but with his purse. Latterly, however, the intimacy between the old gentleman and his protege had declined; not from the fault of the former, however. But Mr. Harvey had ventured some expostulations with Harry on his new mode of life, which he had not taken in good part.

One day, however, Harry came into Mr. Harvey's store with an anxious brow and in considerable embarrassment asked for the loan of a thousand dollars.

"I have nothing to lend," said the old man with a shake of the head. "These are threatening times, and every man must look out for himself."

Harry colored and turned on his heel. When he had gone the old gentleman's wife who happened to be in the store at the time said,—

"My dear, I thought you had plenty of money, I am sure I saw you send two thousand dollars to the bank since I came in."

"So I did," replied her husband. "Nor did I say I had no money, I only refused to lend. And Harry understood me too. It must have galled a proud nature like his to ask me for a loan, and it galled him still more to have a refusal. But I could not help it. He is in the full career to ruin, nor can any assistance save him. He would not take my advice."

"You astonish me! Harry on the brink of ruin! I thought him in excellent business."

"So he is—so he is. But his can't stand the way he has been living these two years past. He has been spending twice as much as he made. Until now, though dreadfully behind hand, he has managed to keep his head above water, but money is getting scarce, and he will soon be unable to raise it. For the last month he has got along by borrowing from day to day."

"His poor wife!"

"His poor wife, I fancy," said the old man bluntly, "is as much to blame as he is himself.—She is fond of display and Harry is easily led; and in those few words lies the secret of his ruin. Ever since they bought their Brussels carpet, they have been adding folly to folly and expense to expense, until now they scarcely know their old friends, and turn up their noses at the style of living they once thought good enough for any body. Harry's business was an excellent one, and if he had lived on half his income—as he might have done very comfortably—he would have been richer by thousands of dollars every year. It takes little argument, my dear, to show that, in that case, he would have been a wealthier man than I am at my age."

"It is a pity, a great pity. But how could that carpet ruin him! Its whole cost could not be over one hundred and fifty dollars."

"Yes, but that led to other expenses. It was entirely too good for the rest of their furniture, and they soon found this out, when they never rested till they re-furnished their parlor piece by piece, to match it. Then finding their house more elegant than most of their neighbors, they began really to look down on their late associates and to court intimacies with rich and more fashionable people. Finally they moved into a larger house. Had any one, five years ago, told Harry how extravagantly he would yet live, he would have laughed; but by adding a little almost daily to his expenses, he has finally come to spend the large sum he does now. To live as he is living is proper enough for wealthy men; but for Harry it is absurd—nay, criminal."

Old Harvey's prophecy was not long in being fulfilled. In less than a month afterwards he came home and said,

"You remember, my dear, the conversation we had about Harry Howard a few weeks ago.—Well—to-day he failed."

In less than a week the red flag of the auctioneer waved from the windows of Harry's elegant house; and before a month he had retired with his family into an obscure street, where he found a livelihood by hiring as a clerk.

But the severest pang was felt by Mrs. Howard, who, about a month after the failure, met one of her fashionable friends in the street, who returned her greeting with supercilious hauteur, saying to a companion in a tone loud enough to be overheard,—

"I should have thought that Mrs. Howard would not have had the impudence to speak to me, after Mr. Howard had defrauded my husband of so much money. We used to tolerate the Howards because they were customers of Mr. Green, and gave excellent parties. But it seems they were giving parties all the while, on other people's money. If there is anything I detest it is this aping a style of living above one's means. Mr. Green says there ought to be a law to put men like Mr. Howard into the penitentiary." [Peterson's Magazine.

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Public School Teachers who wish to attend the lecture, advertised below, will receive a copy of the work gratis, by calling on the publishers, GOULD, KENDALL & LINCOLN, 59 Washington street.
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Mr L. D. Johnson will give a lecture in the Marlboro' Chapel, Hall-No. 1, on Tuesday evening, January 12th, at half-past 7 o'clock, when he will make an exposition of the advantages of his system to the public generally, and its adaptation to Common School instruction.
A young lad will be present, who will answer any one of six thousand questions from the "Memoria Technica," when propounded at random by the audience.—Mr. J. pledges himself that he will, in the course of the evening, give such instruction as will convince his hearers of their own ability to commit to memory, and to retain, what they, perhaps, may heretofore have deemed impracticable.
TERMS OF ADMISSION.
As the several exercises of the occasion will be directed to the illustration of the principles and uses of the system, each person in attendance will use a copy of the Memoria Technica, which will be the only necessary ticket of admission to the lecure.
j9 L. D. JOHNSON.

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CHARLES W. GOODNOW.
Concord, Mass., Jan. 15, 1845. ostf j24

NEW AND VALUABLE ENGLISH PERIODICAL. *CROSBY & NICHOLS* have just received the first five numbers of The Peoples' Journal, containing amusement, general literature and instruction, with an earnest and business like inquiry into the best means of satisfying the claims of Industry. The names of William Howitt, (one of the proprietors,) Mary Howitt, Harriet Martineau, Miss Mitford, Ebenezer Elliot, Mrs London, Fredericka Bremer, Barry Cornwall and others, who will be permanent conributors, indicate the literary character of the work. It will also be embellished with elegant engravings from the first English artists. The extremely low price of the work will put within reach of all classes. It will come to subscribers at $2,50 per annum. Single numbers, 25 cents. Published in monthly parts of 70 pages.
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They have nearly ready—A Manual on the Book of Acts, by Rev T. B. Fox.
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